



Digitized by the Internet Archive  
in 2015



# Contents for July, 1913

## EDITORIAL:

Please Introduce Us	659
---------------------	-----

## HOME MISSIONS:

Home Mission Investments	661
The American Indian	662
Old Goodland Indian School	663
Indian Sadness	664
A Week Among the Indians	665
Home Missions and the General Assembly	666
Work Among the Alabamas in Texas	668
The Year at Durant College	670
The Mission of the Mohonk Lodge	672
David Folsom, a Christian Indian Hero	671
Indian News Notes	675
The July Missionary Meeting	678
Treasurer's Report of Home Missions, May, 1913	678
Notable Words of a Missionary	678
Using the Key	679
Can You Tell?	679
Protestant Missionary Work Among the Indians	680

## JUNIORS:

Jack Receiving Letters	681
How the Y. M. C. A. was started at Goodland	681
Little Light Moccasin	683
Home Mission Program for the Juniors	683
Ten Little Indians	684
Book Review	684
Foreign Mission Program for the Juniors	685
How Chinese School Children Behave	686
A Little Girl and the Lions	686

## THE WOMAN'S AUXILIARY:

The Woman's Council	688
Come to Montreat	691

## CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:

Christian Education and Ministerial Relief	692
Love's Recompense	695
Fanny Crosby	696
Receipts for Christian Education and Ministerial Relief, April and May, 1913	696

## FOREIGN MISSIONS:

Monthly Topic—Signs of the Times	697
To Pastors and Church Treasurers	703
The Religious Life at Luebo	703
The Work at Ibanche	704
Work of the Southern Presbyterian Mission in Japan	707
Notes from Soochow	708
Six Years of Development at Hangchow	709
"Mother Stuart"	710
Suchien, North Kiangsu	712
Notes from Tsing-Kiang-Pu	714
A Mexican Funeral	715
How Things Look to a New Comer in Korea	716
The Cross of Christ makes even this easy	718
Bible Study in Korea	718
A Korean Fair	719
A Visit to Soonchun	721
An Itinerating Trip to Korea	723
Zeal of the Korean Prisoners	724
Our Work To-day	725
A Fifty Thousand Dollar Bequest	726
Death of Mrs. S. M. Lane	729
Foreign Mission Committee Notes	730
Children and the Debt	731

## PUBLICATION AND SABBATH SCHOOL EXTENSION:

Sunday School Mission and What It Develops Into	732
Bring Them In	733



# The Missionary Survey's Campaign for 50,000 Subscribers

## CHEERING NOTES FROM JACK'S "PUFF BOX"

**From a Young Lady in North Carolina.**

We are delighted with THE SURVEY and congratulate you heartily on the good magazine you are giving us.

**From a Texas Lady.**

At the last meeting of our society the ladies voted to send you a note expressing their high appreciation of THE SURVEY.

With the first copy we were delighted, and our praises and enthusiasm have increased with each number. They each declared this last number to be the climax of any previous edition. It places the best material in our hands with which to make our meetings instructive and interesting, and, best of all, we believe it has interested more in Missions and will consequently deepen and broaden interest in the Mission work of our Church.

**From a Tennessee Lady.**

THE SURVEY is fine! *fine!* I could not do without it.

**From a Florida Lady.**

We certainly do appreciate THE SURVEY. It is by far the best magazine that any of us take.

**From a Georgia College Professor.**

I am impelled to heartily congratulate you on the general excellence of THE MISSIONARY SURVEY. It is splendid. If you can keep up this standard, the 50,000 subscriptions will come, and the work of the Church will be much advanced.

**From a Georgia Lady.**

THE MISSIONARY SURVEY is a grand, good magazine, and I shall certainly speak a good word for it whenever I can.

**From a Virginia Lady.**

The last number of THE SURVEY is a fine one (*but all have been that*). It was used to greatly swell our last Foreign Mission contribution.

**From a Kentucky Deacon.**

I want to take this opportunity to express my appreciation of THE SURVEY and to tell you how very much it is enjoyed each month by all the members of my family. I hear this from every one. I am greatly interested in "Jack" and his climbing, and sincerely hope he may yet reach the mark he has set. Find enclosed check for \$10.00 to cover twenty subscriptions as per the accompanying list.

**From an Alabama Lady.**

THE MISSIONARY SURVEY is so complete in all departments. I wonder how we ever did without it.

**From a West Virginia Physician.**

I would not be without THE MISSIONARY SURVEY. It is the best publication for the price that I ever saw.

**From a Missouri Miss.**

The magazine is getting better all the time. The last number was well worth the whole year's subscription, not saying anything about the others.

**From a Kentucky Lady.**

THE MISSIONARY SURVEY is simply fine! I could not do without it! I have been trying to get others interested in it, but our CHURCH HERE IS DEAD.

**From a Tennessee Lady.**

You are giving us "good measure, pressed down and running over" in your lively MISSIONARY SURVEY.

**From a Florida Lady.**

It is indeed a splendid magazine and I feel that I never want to miss one copy.

**From a South Carolina Pastor.**

I want to say that nothing gives me more pleasure than to send you this list of subscribers. THE SURVEY is fine, and a great help to the pastor in his work. I hope soon that it will be in every home in our church. May God continue to bless your work.

**From a Missionary Society Leader.**

I am so glad to tell you that our society finds help and pleasure in your valuable magazine. I hope that "Jack" may reach the top of the pole and plant his banner firmly, that the whole world may see.

**From Another Society Leader.**

We have thoroughly enjoyed THE SURVEY this past year, and with great pleasure renew all our subscriptions, with the addition of three new names.

**From a Virginia Elder.**

I enclose one dollar. Seventy-five cents of it is for the renewal of my subscription to THE MISSIONARY SURVEY. For the remaining twenty-five cents I wish you would send THE SURVEY to Mr. — — —, Virginia, and for such time as it will pay for. He is one of our elders who is not a subscriber, and, so far as I know, has never seen a copy of it. I want him to take it. I could not get along without it, myself.





# THE MISSIONARY SURVEY

W.C. SMITH MANAGING EDITOR

Volume II.

JULY, 1913

Number 9.

Published monthly by the Presbyterian Committee of Publication,  
212-214 North Sixth Street,  
Richmond, Virginia

## EDITORIAL

Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1879.

### "PLEASE INTRODUCE US"

#### THE MISSIONARY SURVEY SEEKS AN INTRODUCTION

**W**E DO not propose to be a "wall flower." We were born for circulation and circulate we must; it is our life. As a wall flower we would pine and die. As a medium of information, finding its way into the homes of the Church, we will live and grow—we will be more beautiful and more useful as we multiply friends and subscribers.

More than that: we will make *you* more beautiful and useful, too, because by contact with these pages you will know more about what your beloved Church, in the Master's name, is attempting and accomplishing. You will therefore, glow with the inspiration of knowing and you will have an intelligent interest—a sympathetic interest—in the great movement to bring the world into subjection to Christ.

No world movement can be sustained by emotion.

Facts are the fuel which feed the fires of Missionary enthusiasm and effort.

What we need is, not so much exhortation, but demonstration. Mission study is demonstration. Mission study to be effective, should include both the Principle and Facts of Missions. These are the two piers upon which rests the bridge that will put you across the great river of ignorance about Missions—the Principle and the Facts.

The Principles of Missions you will find in your Bible. See Mark 16: 15.

The Facts of Missions of the past come to us through Missionary books and biographies.

But equally inspiring, and of even more practical value, are the reports which come from your missionaries on the field, at home and abroad, from month to month.

Of more practical value, because they deal with this generation, which is the generation you are trying to save and the only one you can save. It is too late to do anything for past generations and the Lord of the Harvest will raise up others to do His will for the next generation. The present one is *your* task—*your* opportunity—*your* privilege.

No earthly power can take from this generation of Christians the priceless privilege of extending the Gospel to the present generation of unbelievers. God may take the privilege from us if we are careless of it.

THE MISSIONARY SURVEY is the voice of your representatives on the field, calling back to you the news of the battle. The magazine is your courier coming back to tell you how fares the fighter on the firing line. It tells you something about the strength of the enemy and the prospects, from a human point of view, of overthrowing him. It tells you of the difficulties encountered by your fighting substitute at the front, enabling you to intelligently pray for him and, therefore, more earnestly and sympathetically.

And what about this praying? Oh, the poverty of ignorance shown in some of our prayers! Who was it spoke of the "missionary plank" in the elder's prayer at Wednesday night service being "worn

smooth as a marble?" It was an apt saying and hit true to the mark.

Of course we should have the humility of a little child in our approach to God, and far should it be from us to attempt to teach Him anything about the need; but do you suppose He would frown if we put in our prayers some definite petitions occasionally, like, say, for the means to complete the dormitory and church at Plumtree, the building at Glade Valley, a mission house at El Paso, a dormitory for the Texas-Mexican Industrial Institute, a dormitory at Durant, a dormitory at Tuscaloosa for Stillman Institute—these are just a few of our Home Mission urgent needs—we ought to know about them, so we can ask God to supply them, or help us find a way to do it.

How about praying for these Home Mission workers by name? Yes, God knows their names, it is true—knows them better, perhaps, than He knows yours and mine—or, at least, with greater satisfaction. But ought not we to know them, too? If we knew their names and the character of their work and its particular difficulties, could not we plead more acceptably with God for their success in His name?

The same applies to the Foreign Field. Doubtless, many will, upon reading a certain article in this number of THE MISSIONARY SURVEY, offer instantly an earnest prayer to God to comfort two devoted parents over there at Soonchun, bereft of both their little ones in a day's time. And God will answer, and doubtless those bereaved ones will feel the distinct uplift to their crushed spirits by reason of the spontaneity and earnestness of the prayers of these holding "the life line" at home. But other little ones over there are exposed to dangers of disease—children of our missionaries—do you know them? Can we not spare a petition for them, too, and not wait for something to befall them? Let's be definite in prayer. God honors it.

THE MISSIONARY SURVEY is greatly helping you to be definite—not only in prayer, but in your gifts, and informing others. Is there not a satisfaction in that?

Will you help us get that satisfaction

into other lives? Let's have everybody *knowing* the facts from the field! What a transformation it will bring in interest and support! Will you introduce us?

"How?" Oh, many ways. Last month a gentleman of a men's Bible class in the Sunday school, called for twenty sample copies of THE SURVEY. He said he had found the magazine such a source of instruction and inspiration that he was going to try to get the members of his class to subscribe. He prepared some small manilla envelopes on his typewriter, with this inscription:

I desire to subscribe to  
THE MISSIONARY SURVEY  
Name .....  
Address .....  
50 cents { enclosed  
          { To be paid later

Two weeks later came this letter:  
The sample copies you kindly sent me were duly distributed to the men of our class two Sundays ago, with one of the enclosed envelopes accompanying each copy. After a talk by our teacher, who stated that the envelope would be collected after class, and also on the succeeding Sunday for those who wished to consider the matter. I am glad to enclose herewith a check for \$5.00 and a list of ten new subscribers. We found that THE SURVEY was already being received in the homes of a good many of our men, and we think there will be other subscriptions to come in from this effort. Glad to help "Jack" along.

That was a simple thing to do, but so effective! Just needed a man desiring to introduce us. He wanted to do it and he found a way.

What we want to get out of people's minds is the error that this is simply a ladies' missionary magazine. It is all of that and more. What we want to get into the mind of the Church is the fact that THE SURVEY is designed for the entire membership as its very necessary medium of information, and that the successful advance of the great work of the Church is largely dependent upon the magazine's widespread circulation and its welcome entry into every home, informing the mind with Facts and touching the heart with the Need.



# HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

## HOME MISSION INVESTMENTS

The following item appeared recently in one of our exchanges:

One of our consecrated laymen said to the Secretary some days ago: "I want to make an investment in Home Missions. Where is the best place to make it, in Oklahoma or Mississippi?" Of course, it goes without saying, where the Secretary advised this investment made. In reply the layman said: "All right, I have \$10,000 invested in good roads bonds, bearing five and a half per cent. interest. I will give over to Synod's Home Mission Committee the interest on these bonds for the next five years to be used in the extension of the Master's Kingdom."

Here is a man who believes in investing his money where the greatest returns can be had. Home Missions to him is an investment.

Human nature is the same in all ages and in most people. If this proposition had been submitted to the Secretary of Assembly's Home Missions the money doubtless would have gone in another direction, for this Secretary never claims to be more righteous than his brethren. Is there any one among us who lives by the Golden Rule? Why not?

Was this, however, altogether fair to Oklahoma, where a decision affecting its interests is decided adversely without giving the proposed beneficiary even a hearing?

The object of this comment is not intended in the nature of a criticism, but simply as an illustration of the handicap, under our system, of Assembly's Home Missions. It is also one explanation of our failure to reach the highest success in our Home Mission operations.

The Assembly's Committee is made to carry the omnibus needs of our country; but instead of co-operation in all parts of the Church to assist in bearing the burden, as a matter of fact the Assembly's work must run the gamut in every Presbytery and Synod. There are nearly one hundred Chairmen of Local Home Missions, Synodical Superintendents, etc., each attempting to divert Home Mission gifts in his own direction, as in the case quoted.

Does the Church appreciate the situation? While the Secretary of Assembly's Home Missions is appealing to churches, societies, etc., for funds to meet the responsibilities assigned by the General Assembly, there are nearly one hundred others representing every Presbytery in the Church, jealous for local interests, who naturally use their influence indirectly against the general work of the Church. Sometimes this influence is so strong that funds actually subscribed and collected for Assembly's Home Missions go to the local work. The excuse for this diversion of funds is in the form of a question, "After all, is it not all Home Missions?" Instead of such a state of affairs due to the infirmities of human nature, what an impetus to the work and what a development of our Church, if our entire people felt a proper denominational pride in the aggressive work of the Assembly, and rejoiced in its prosperity, whether in Mississippi or far distant Oklahoma,

where, of course, the interest is in inverse ratio to the distance.

Has the Church ever given the matter sufficient thought and calculation to discover that the aggressive work of the Assembly marks annually the progress of the Church? The increase due to Local Home Missions just about balances the losses, and without this important local work there would be retrogression. So that Local Home Missions just about enables the Church to hold its own. The Assembly's work marks the annual gain, as any one may see by comparison of statistics. The Church can almost determine for itself the ratio of its progress by the amount of money and the number of men it in-

vests in this aggressive work each year. He does most for the advance of the Church who does most for this cause. He who obstructs or neglects this fundamental work, to that extent injures his own church and retards its progress.

The Secretary of Assembly's Home Missions cordially approves of an advance all along the line in the interest of Local Home Missions, and gladly assists always in raising funds for this fundamental work. Let us recognize the unity of the work, however, and cordially co-operate in every movement having for its object the strengthening and expanding of the Home Base.



**S**AVAGE he was. No books of ancient lore  
 Fed him on knowledge of the aeons gone.  
 No teacher led him to explore  
 The mystic meaning of Creation's dawn.  
 No poet or philosopher he knew  
 To fire the soul with love and faith and truth—

Among the whispering firs his childhood grew.  
 The mountains fired the spirit of his youth.  
 The sounding sea his manhood wonder-filled;  
 The all-embracing sun his way inspired;  
 Night in his path her silver beauty spilled,  
 And Nature for him all her voices choired.  
 Behold, he stands, the peer of any age,  
 A leader, chieftain, ruler, prophet, sage."



[Written of *Chief Seattle*, whose statue was unveiled in the city of Seattle, early this year.]

## OLD GOODLAND INDIAN SCHOOL

## AN OFFICIAL STATEMENT

JOHN B. BROWN,

*Superintendent United States Indian Schools.*

I AM sending you the following statement with reference to Old Goodland Indian Industrial School, near Hugo, Oklahoma.

"Old Goodland" is so called because of its being the first station by the name of "Goodland"

in that section of Oklahoma, and because of a station on the Frisco Railway later having been given the name of "Goodland." The postoffice is Hugo, a young city of some 6,000 population, the school being about four miles distant from the railway station.

This school was established by Rev. Silas Bacon, a full-blood Choctaw of Presbyterian faith, about the year 1900, and was first conducted purely as a missionary venture, its support coming from Indians who had embraced the Presbyterian faith and their friends in the Church in Oklahoma and elsewhere.

In 1902 the Department of the Interior first made a contract with Old Goodland School for the board, tuition, etc., of Choctaw pupils, payment being made from Choctaw tribal funds. The enrollment for that year was thirteen, the rate then being \$30 per quarter for each pupil. The number and the rate of compensation increased, until at present there is provision for eighty pupils at \$40 per quarter.

The buildings at Old Goodland were erected from funds furnished by the Executive Committee of Home Missions of the Presbyterian Church, U. S., but for some years repairs have been sadly needed. In 1911 the Choctaw Council voted an appropriation of \$10,000 for a new building, or for improvements in the building line, as a gift from the Choctaw nation to Old Goodland School, the desire being thus to

show the tribe's appreciation of the unselfish work and life of Silas Bacon. The appropriation required the approval of the President before becoming available, and by him was referred to the Commissioner of the forty-five tribes at Muskogee, who favored the project, provided the funds were to be expended under the direction of the Secretary of the Interior. Legal complications arose, requiring a change in the charter of the school, and I believe there also was objection on the part of Church authorities to the acceptance of a gift which, in appearance at least, came from the Government. It finally was decided that the appropriation which the Choctaw Council desired to make required the approval of Congress, and the item at last accounts was embodied in the Indian bill pending.

Should this fund of \$10,000 be available during the ensuing fiscal year, the intention is to erect a school building at a cost of about \$4,000, and to use the remainder for a sanitary bath house, laundry and kitchen, besides general repairs to the present buildings, with possibly some furnishings. The amount named would put the school in a fairly sanitary condition as to buildings, but would leave no surplus for maintenance.

The present cost of maintaining the Government boarding schools in Oklahoma, including equipment and repairs to buildings, is about \$200 per year for each pupil. Silas Bacon, for Old Goodland School, has received but \$120 per year, and the school needs the other \$80 per pupil, or \$6,400 per year, if it is to be as good in all particulars as its friends wish it to be.

The impression which seems to have become prevalent, that the Old Goodland School has been taken over by the Government, and is, therefore, no longer in need of funds, is a serious error. The



school never was more in need of funds than right now. This statement is made not in the spirit of the exhorter, but as a plain fact which should be known. Our department insists upon certain standards of sanitary equipment, and upon instruction and supervision, with which the school cannot comply in the present state of its finances.

Mr. Bacon has given the whole of his time, strength and resources to his people, through the medium of this school, during a period of many years. He and his wife have had no children of their own, but have raised nine orphans to maturity, or cared for them until they died. He would give his last dollar to a fellow-man in distress, be the distressed red or white, and without requiring any certificate of character. This no doubt is at times a weakness, yet many of us who sometimes think we live and work unselfishly might sit at the feet of Silas Bacon as learners.

The Board now in control of Old Goodland School is planning for better

equipment and furniture during the summer. A leader in the movement is Rev. Ebenezer Hotchkin, of Durant, Okla., who doubtless would answer questions or



An Old Indian Home.

give details as to these needs. This is written without conference with him or any parties directly connected with the school.

*Muskogee, Okla.*

## INDIAN SADNESS

On the death of Walter C. Roe, a friend of the Indians

Heap sad is the heart of  
 All us Indians here  
 Since we hear heap sad news  
 Of death of one so dear,  
 Of one whose good work for us  
 Everybody know,  
 Indian love him, heap good friend,  
 The Reverend Walter Roe.

Heap much earnest preachin',  
 An' love it, human race,  
 An' live it self religion,  
 See it in his face.  
 Heap much true religion,  
 Not much make it, show,  
 Indian sad, him lose good friend,  
 The Reverend Walter Roe.

Heap good missionary  
 To emigrate out here  
 An' work with savage Indians,  
 A preacher pioneer,  
 The Jesus road, to preach it  
 Like every one should know,  
 We Indians surely heap much love  
 The Reverend Walter Roe.

Always good and friendly,  
 Always doing good,  
 Always giving kind advice  
 As a Christian should.  
 Always sympathetic,  
 Always quick to go  
 To help the sick, that's why we love  
 The Reverend Walter Roe.

—John Yaller Cat.

## A WEEK AMONG THE INDIANS

REV. H. M. PERKINS.

RECENTLY I had what to me was a novel experience, and as interesting as a novel—a week among the Indians. The occasion was the meeting of the Synod of Oklahoma of the Pres-

where most of the people are full-blood Indians. They use generally the Choctaw-Chickasaw language in the main, though all but a few of the older people understand English very well.

This week among them entirely changed in many particulars, my opinion of them, which I had held in common with most people who know little or nothing about the Indians. I had been imbued with the notion expressed in the barbarous phrase, "The only good Indian is a dead one." I now know this to be absolutely untrue. In common with fallen humanity, they

have lamentable faults, but they also have many noble traits of character, some of which are too uncommon among our own people.

They are a reverent people. They usu-

ally come into the house of worship on tip-toe, with bared and bowed heads, and sit quietly in rapt attention through services of any length, and either linger as though loth to leave, or retire as quietly as they came. I was surprised to hear them sing. It does the soul good to hear the old hymn tunes of our fathers on their lips, set to words of their own

language, which are very rhythmical, and the singing is evidently with relished fervor. Many of them have fine voices. Most



byterian Church, U. S., with the Chishoktal Indian Church, eight miles south of Bennington, Okla., in the heart of the



Choctaw and Chickasaw country. Chishok-tak (meaning Post Oak Prairie) is an old Indian Church in a community



of their young people sing splendidly in English, using our present day gospel songs.

The Indians also have some well-educated and eloquent preachers who speak fluently in their own language. Those who make profession of religion are usually very devout and faithful. An elder of the Chishoktak Church, an old man seventy-five years of age, drives with his aged wife eight miles in a farm wagon over rough roads every Sunday morning to conduct a little Sunday school. To what shame should this put most of our people!

Missionaries affirm that the Indians are more than ordinarily honest. The story is told that a new missionary, away in the interior, the first night before retiring said to his Indian host: "I have some money and a gold watch. Had we better hide them?" and got the reply, "No; no white man near here."

I had supposed them a dry, short-speaking people, with no idea of humor and little inclination to laugh. I found them very communicative with those in whom they have confidence, jovial in disposition, as quick to catch a criticism, as appreciative of humor, and as ready to enjoy a laugh as any other people.

They are exceedingly hospitable, and showed it lavishly at the meeting of

Synod. They met us at the railway station and greeted us with smiles and "Chicamas." Then they loaded us and our luggage into "Etechirilis," drawn by fine "Isubas" or great, strong "Isubahak-sobishfalias," driven by "Nuckinis." On the road we saw many "Waks," "Suckhes," "Isikosamas," "Chukfis" and "Akankas." At the camp there were a whole lot of "Ofis" running around loose, and one night they made so much noise that they caused two of our preachers to jump out of bed and "holler" terribly.

Now I will give our "bill of fare," which was served in great abundance on long tables under the camp sheds. At every meal we had about the same things to eat, almost as follows: "Paluska," "Botapaluska," "Tauchapaluska," "Wak-nippi," "Shukanippi," "Isikosomanippi," "Chukfinippi," "Akankanippi," "Tuck-hunhoni," "Ahelumbos," "Peshofa," "Banaha," "Tonfulla," "Waluckshi," "Huppi," "Huppichampuli," "Huppichampuliokchi," "Paluskachampuli," "Coffee" and "Oka." What more could we have asked?

I was invited to stay over Sunday and preached to these several hundred Indians, which I did, and enjoyed it greatly: for I never preached to a more appreciative people.

*Poteau, Okla.*

## HOME MISSIONS AT THE GENERAL ASSEMBLY

**N**O CAUSE received at the hands of the Assembly a more sympathetic hearing and cordial support than Assembly's Home Missions. On every hand Commissioners extended to the Secretaries their congratulations for the splendid advance during the year in Assembly's Home Missions, and the signal favor of God upon the work.

We regret exceedingly that, owing to lack of space, we are unable to print in full the able and comprehensive report of the Standing Committee, prepared by

Dr. W. McF. Alexander, Chairman. We give only a brief abstract containing the salient features of this report, refraining from comment, except on one item.

We call attention to the fact that the General Assembly has now emphatically endorsed the percentages, showing the relative importance of the four benevolent causes. In this report of the Standing Committee on Home Missions, the Assembly recommends and calls upon the churches to give to Assembly's Home Missions twenty-seven per cent. of the total

contributions to the four Executive Committees. In addition to this, the report of the Permanent Committee of Systematic Beneficence, and the report of the Standing Committee on the same, were approved, fixing the percentages as follows:

Foreign Missions .....	54	per cent.
Assembly's Home Missions .....	27	" "
Christian Education and Ministerial Relief .....	14½	" "
Publication and Sabbath School .....	3½	" "
Bible Cause .....	1	" "

This insures co-operation between the four "Executive Committees and provides a definite plan for Systematic Beneficence, which doubtless will receive the endorsement of the entire Church.

#### ABSTRACT OF STANDING COMMITTEE'S REPORT.

The work of the Executive Committee of Home Missions is so varied, and the field so large; the opportunities so great, and the need so pressing; that no more important matter can be brought before the Assembly. The time is come for this Assembly to lay special stress on developing the Home Mission field. Every church helped to the point of self-support helps all the causes of the Church. It would be a colossal mistake not to press forward in all the departments now under the care of the Home Mission Committee.

The signal favor of God was never more manifest than is evidenced by the results of this year's work. The total contributions showed a gratifying increase of \$28,423.60. More than 425 missionaries, not counting their wives and children, but including Mission teachers, were employed and supported in whole or in part, ministering to over 600 churches and Mission stations.

This is the largest amount of money ever expended by the Assembly in the Home Mission field. However, the Home Mission field has been greatly enlarged in its scope. It now includes the following: 1. Evangelistic. 2. Sustentation. 3. Mountains. 4. Frontier. 5. Colored Evangelization. 6. Foreign-speaking. 7. Mission Schools.

The Committee secured the services of Mr. George W. Crabtree for Prison Evangelist. He visits prisons, holds services for prisoners, and seeks to arouse interest in the churches for these unfortunate people.

In the Mountain Work begun by Dr. Guerant, but now under the control of the Committee, there have been maintained during the year, in whole or in part, the following: forty-two mountain schools, 129 teachers and 3,250 scholars.

Arkansas, Texas and Oklahoma contain about one-fourth the population of the South, and our Church has only about 40,000 communicants in this great territory. While the churches are growing, we are grieved that lack of men and money prevent our taking charge of this great territory.

Rev. J. G. Snedecor, LL. D., Superintendent of the Colored Work, has charge of Stillman Institute. This institution has now two professors and thirty candidates for the ministry. Its equipment is "almost a menace to health, as well as unsuitable for the best work." The Executive Committee has purchased a tract of land, and it is the purpose to sell the old plant as soon as practicable.

Great numbers of foreign speaking peoples are coming into the South, and the Committee is trying to reach them with the Gospel. The Texas-Mexican work is most prosperous. It now has twenty-two Mexican churches, 1,200 communicants, served by four American Missionaries and six native Mexican pastors. Italian work has been begun in Kansas City, and in Louisiana the Presbytery of New Orleans is a polyglot Presbytery. The Gospel in that Presbytery is preached Sabbath by Sabbath in English, German, French, Italian and Hungarian.

The Southern Church has been working among the Indians for fifty years, confining its labors to the Choctaw and Chickasaw Nations. Good work for education among the Indians has been done at Goodland and in the Oklahoma Presbyterian College. The Goodland School and Orphanage, while independent officially, is under Presbyterian influence. Silas Bacon and his wife are devoting their energies and their money to this school. It is eminently worthy of continued assistance.

By far the most important institution of a missionary character is the Oklahoma Presbyterian College. It is handicapped by a debt, and is embarrassed for lack of a dormitory and equipment. We would commend it to our people of wealth, as worthy of their gifts.

The Committee has been unable, for lack of funds, in spite of repeated appeals, to start a mission for the Jews.

Among the recommendations were the following:

That, in accordance with the action of the Systematic Beneficence Committee, the Church be asked to raise \$287,280, during the next year for the work of this Committee.

That, to prevent confusion as to the Assembly's percentage ratio, the Synods and Presbyteries shall add the amounts needed for their local work to the Assembly's apportionments, and make apportionments to the churches within their bounds on such basis.

## WORK AMONG THE ALABAMAS IN TEXAS

REV. C. W. CHAMBERS

**J**OHN SCOTT, for more than forty years Chief of the Alabama Indians in Texas, died at his home in their village in Polk County, Texas, on the

tianity and to become a follower of the Lord Jesus Christ.

His surrender to Christ as Lord meant more to him than to the rest of his people, since he must, in a measure, surrender his leadership on account of his lack of the knowledge of English and the difficulty he would meet at his advanced age in adapting himself to the new order of things.

John Scott was born in Louisiana, and emigrated with his tribe to Texas in the early years of the nineteenth century. Texas was then Mexican territory, a wilderness, whose inhabitants were chiefly savage bands of Indians and more lawless whites.

He saw Texas free herself from Mexican misrule and ignorance and rise to a high rank in intelligent citizenship, and to the first place in agricultural importance in the Union of States. Though these things were apart from his life, he witnessed even greater changes relatively among his own people.

In 1854 Texas granted these Indians the 1,280 acres of land which they now occupy. About this time Captain Samuel Rowe, who was then their agent, gave them the first Bible, so far as is known, ever owned in the tribe. This may have been their first direct contact with the religion of the Bible. No member of the tribe could read at that time, and only a few of the men spoke a little English.



Chief John Scott.

early morning of March 3, 1913, at the advanced age of 109 years.

This was the earthly end of a man marked among his race for qualities which fitted him for leadership. By birth a pagan, and with centuries of pagan ancestors behind him, and chosen by his people to preside in the councils and lead in their heathen customs, he was one of the first to accept the teachings of Chris-



Home of Rev. and Mrs. C. W. Chambers, Klam, Texas.





An Indian Home, Klam, Texas.

Chief Scott lived to see all his people brought under the influence of the Christian religion, and a Presbyterian Church established among them, of which the largest part of the tribe are faithful members.

He lived to see a public school established, and attended by all the children of school age in the village. More than a hundred of his tribe were able to read well enough to join intelligently in the Gospel songs of submission and comfort that were sung at his funeral.

In material things the Alabama Indians have not made the progress that they have in a religious and educational

way. This is largely due to the fact that they have never had sufficient good farming land, and have been kept back by this, especially of late. We are hoping that either the United States Government or the State of Texas will see more clearly its duty toward this always peaceful tribe of American Indians, and will make them a grant of land, and thus "help them to help themselves."

We that are living and laboring among them ever feel the need of the earnest prayers of God's people, that they may be led more and more fully into the light and knowledge of Jesus Christ, our Lord.

*Klam, Texas.*



These three Indian homes, built successively, show that the Indian men literally build for themselves "more stately mansions as the swift seasons roll." This is a typical Indian home.

## THE YEAR AT DURANT COLLEGE

PRESIDENT W. B. MORRISON.

**T**HE echoes of the Memphis Convention have scarce died away as yet.

At that gathering, prominently mentioned among the most needy causes now before our Church, was the Oklahoma Presbyterian College for Girls at Durant. A beacon light in a new country, with possibilities almost unlimited; and doing right now a work second to that of no other institution of our Church of equal age.

There were enrolled during the past session 122 students, of whom more than half have some Indian blood. Ninety-eight of these girls and young women are members of some church; and during the

year there were twenty-four conversions or reclamations.

The school is growing in favor and usefulness in Oklahoma. The B. L. degree was conferred upon four young women at our commencement in May. We added the Department of Domestic Science and Household Economics during the past session, which has proved very popular and helpful.

Along religious lines the work of the College has been the most gratifying and successful of any year in the school's history. The claims of the Gospel were presented to all the students daily at the chapel services, and an effort was made to reach every girl in the school, and to influence her spiritual life. The Young Women's Christian Association and Miriam Band, mission study classes and prayer circles have been sources of great blessing. Every phase of church work is taught—the fields of service, how to do Christian work, how to pray, how to give both self and money. The Young Women's Christian Association during the past session raised \$232.10 for benevolent causes, the Miriams \$30.05.

During the early part of the session we experienced a gracious revival of religion under the preaching of Dr. R. M. Hall, of Galveston, and it was a source of joy that a number of girls definitely gave their lives to the Saviour in our own quiet chapel services.

There have been two mission study classes with a membership of twenty-three. An outgrowth of these is a Volunteer Band of five for the foreign field and four for the home field. Three of the teachers are foreign mission volunteers, two having reached this decision since coming to Durant. Our religious work has been encouraged and strengthened by visits during the year from Mrs. W. C. Winsborough, Misses Dabb and Nash, of the National Young Women's Christian Association, Miss Isabel Arnold, representing our foreign mission work, and



Rayson and Ruth Anderson, children of Rev. Watson N. Anderson, one of our Choctaw Indian preachers. Rayson is also a preacher.





The school house, built entirely by the Indians, most of whom were born in arbors, or in very rude log huts, and had little or no training in house building, or even the opportunity to see such work. The location is beautiful. The white men are Mr. Chambers and the County Superintendent of Schools, who said the school is the most efficient in the county. (Mrs. Chambers is teacher). Notice the Indian man leaning against the tree and his attractive family on the right.

Miss Annie Shadden, representing home mission interests.

Valuable work is being done by this school, which is now practically self-supporting. The tuition and board charges about meeting operating expenses; but through no fault of our own, we stand crippled and cruelly retarded by debt—a debt that could be wiped out, it may be by you or your influence; a debt that is causing sleepless nights for our Home Mission Committee and all responsible for the conduct and continuance of the school.

Much of this indebtedness exists in the form of judgments, which must be paid at an early date. The Board of Trustees earnestly appeals to the Church to save the property. One way to help is to in-

vest in the building bonds, now being offered for sale by Dr. S. L. Morris, of Atlanta, who is throwing his whole soul into this matter; and another way is to send contributions on the equipment debt to the President at Durant.

We stand thus bound, when there is an urgent need for more room—for a new building to enable us to reach and touch young women who shall revolutionize this new country and save it for our Master.

Friends of Christian Education, if you believe this to be a work worth while, put some of your money where it will count, and help lift this burden which hangs like a mill stone about our necks.

*Durant, Okla.*



## THE MISSION OF THE MOHONK LODGE

MR. REESE KINCAIDE.

**T**HE Mohonk Lodge had its origin in 1898, when Mrs. Walter C. Roe outlined to the Lake Mohonk Indian Conference a plan for the social and industrial uplift of the Cheyenne and Arapahoe Indians of Oklahoma. The Conference was so impressed with the idea, that immediately the funds were subscribed to put the plan in operation.

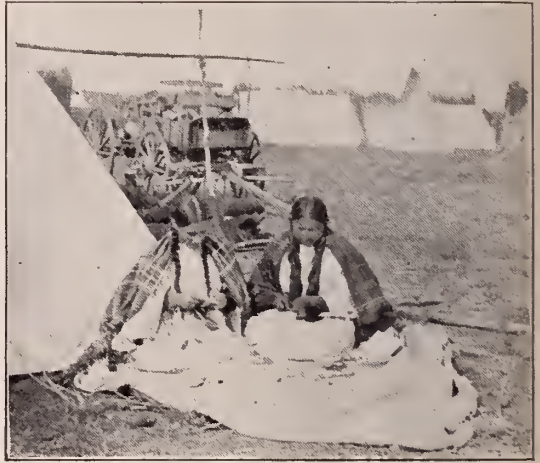
The next year a suitable building was erected and furnished with cook stove and utensils, tables, chairs, dishes, cot-beds, quilting frames and sewing machines, and a matron secured to care for the needy. The Indians were invited to come, and make use of building and equipment. At first only a few came, but these were made welcome, and soon the Lodge was very popular, for they realized that it was for their use. Many women were taught to make their own dresses and quilts, and to prepare simple wholesome meals.

The sick and suffering were taken in, and tenderly cared for until they either recovered or passed to the "great beyond." There is the story of Coffee, or Laura Creeping Bear, or Paul Good Bear, or Vehoeah, and many others, if one had the time to tell them, who were tenderly cared for in their last illness.

For years the Government had been issuing rations to these Indians, but in 1901 this was

discontinued, when the pressing need arose of providing ways of earning money to purchase supplies until a crop could be made. Dr. and Mrs. Roe, see-

ing the possibilities in the beautiful bead-work these women were doing, but for which they received very little, if anything, above the cost of materials, started a few of the more needy to making moccas-



Indian Women.



Beaded Moccasins.

sins and purses, and markets at reasonable prices were secured for them. Eagerly others applied for work, and soon Dr. and Mrs. Roe were overwhelmed with the details of the enterprise, and so an "Industrial Department" was organized, with a manager, and funds sufficient to carry on the work secured.

This was done in 1902 and steadily this department has grown in size and usefulness, reaching not only the Cheyennes and Arapahoes of Oklahoma, but the Fort Sill and Mescalero Apaches, and handling many baskets of the Pima and Hopi Indians. The aim has always been to provide markets for Indian goods at prices that would give them fair wages, and to encourage them in self-support and industry.

As to the net gains through this Industrial Department, three stand out prominently:

It has taught the women the value of money. For many years, lease money from their lands, interest payments by the Governments on funds held for them, and

rations issued to them by the Government every two weeks, had trained them to expect some one to provide for them, and they looked with more or less contempt upon those who had to work for what they received. Work was for the white man; money was to be spent as soon as received; and credit sought wherever possible. Now, with revenues cut down, and rations cut off entirely, beadwork for the Mohonk Lodge is a blessed opportunity, and the money so earned doubly valuable, because it is the reward of labor.

They had been taught the importance and value of cleanliness through this department. At first any old work was good enough, but they realized that clean work meant more money, and they began to try to keep the various pieces clean. Soon they realized that dirty hands, soiled clothing, and untidy camps would make dirty work; and that to turn out the neatest and cleanest work, clothing must be clean, hands washed frequently, tepees and tents and surroundings kept in good order. In a short time one could pick out the homes of the best beadworkers by the neat appearances of surroundings and the large washings on the line. To-day our best



An Indian Basket.

beadworkers are living in neat homes of their own, and they are kept spotlessly clean, and much if not all of this is directly traceable to the Mohonk Lodge.

And they have gained in self respect and industry. Our Indians used to spend much of their time in idleness, gossiping or gambling. Most of the time not re-



An Indian Garment.

quired for the simplest of camp duties was spent foolishly. Now, our beadworkers as a whole are self respecting and always occupied. When they go visiting the beadwork is taken along, as their white sisters would take their fancy work. Only the beadwork means money as soon as finished. While they may gossip a good deal still, their hands are flying, so that when the visit is ended much beadwork has been done.

So in these and many other ways the Mohonk Lodge, through its Home and Industrial Departments, has exerted much influence for good over this band of Indians, and has had a great part in civilizing them thus far. Christian industry is indeed a great power for correcting evil in individuals and tribes.

Colony, Okla.





## DAVID FOLSOM—A CHRISTIAN INDIAN HERO

REV. EBENEZER HOTCHKIN, *Evangelist*.

FOR more than a hundred years the Folsom name has been a household word among the Choctaws. The grandfather of David Folsom was a native of Massachusetts. His father, Nathaniel Folsom, was born in North Carolina in 1756, while David was born in the Choctaw nation in 1791. In 1821 he was taken to Mississippi.

David Folsom was the first one of his tribe to be married according to the laws of civilized people. He eagerly encouraged schools among his people, and was the first man to aid in translating the Scriptures; and also the first, so far as known, to introduce written law among them.

This Christian Indian patriot heard the missionaries gladly, and aided them in starting camp meetings in the old nation. He first of all laid aside the superstitions of his race, and became at once the ardent supporter of the marriage contract, and in every way a strong advocate of education, temperance, industry and religion.

The following extracts from letters written by his own hand between 1824 and 1839 will reveal somewhat of the character of the man and his arduous duties in behalf of his people.

In a letter to Rev. Cyrus Byington, after a visit to the Mayhew Mission School, he writes:

The school is doing well, and all in good health. The children go out to work cheerfully, and come into school cheerfully, and mind their teachers cheerfully, and on the whole, I think they improve most handsomely, and the missionary spirit at Mayhew, I think, is good—they all appear to do what they can. We shall have a council at Mayhew with the chiefs and warriors of the district. I shall ask Mr. Kingsbury to give them a straight talk.

Mr. Folsom was a delegate to the National Capitol in 1824, going to Washington in company with other chiefs of his nation to meet the "Great White Father." In a letter to Mr. Byington, September 25, 1824, he writes:

I have got twelve miles on our journey yesterday. It was a great day among them; some of the delegates drank whiskey and got drunk, but this morning they are all sober."

In a letter from Washington City, January 25, 1825, to Mr. Kingsbury, he writes:

We have been here ever since October 27th last, and it is likely that some of the delegation will be here until March. We have not concluded a treat, but it is likely we will in a few weeks. Every one of my brethren have followed the path of dissipation, and as such, I have seen a hard time since I have been here. Our old friend, Puckshunnubber, died on the way, the result of an accident, and last month was given a military burial, when a funeral sermon was preached. Our chief, Push, died also, and also five of the delegates are sick, but they all likely to get over—but I am afraid some of them will never get home again. It appears our Father in Heaven sees the wickedness of most of the delegation, and he has the right to take them away so that other and better men may be raised up in their places—it would have been well for our nation and themselves if they never have seen the city of Washington.

In a letter to Mr. Byington, he says:

There is a great many good people in this great city, but it is one of the wickedest places I ever heard of. I long to get home from here—I am sorry to say to you that delegation think themselves not well treated by the Government, and I can assure you I never heard a more strange talk from General Jackson as we had from the Secretary of War, because he wanted our lands at such a price, and we would not agree to it, but we asked for what we thought was right, and we were even told that we were not even disposed to be friendly with the United States in asking such a price. But I do think myself highly received by the Government men, as well as individuals. My men have been drunk, and more or less some one continually drunk. At first I endeavored to talk to them, but O, I was called all sorts of names to provoke me to anger. But, notwithstanding all this, I have reason to be thankful to my Father that he has given me such understanding so as that I may conduct myself to get through with all my trials. I do not think delegate have acted in such a manner as to be received as sober men.

In another letter to Mr. Byington, from Mt. Pleasant, Indian Territory, August 1839, he asks:

I merely write you to know of you whether you could help me to translate the Choctaw Constitution and laws, say about the 20th of next month, or sooner. If I could, I should like to have the Constitution and laws translated, and lay before the General Council for their inspection.

In other letters to Mr. Byington, he asked for help in translating the Scriptures.

Will not the Church more earnestly pray, and more generously assist in the work of winning and training such steadfast souls for the service of their people,

and of their God and ours? It is only by giving to the Indians educated Christian leaders that they will become a help and not a hindrance to the progress of the Kingdom of God among men. Shall the voice of our native Americans be missing from the chorus of prayer and praise that is continually ascending from the Lord's people in all the earth? Surely of the Indian we cannot say, "Am I my brother's keeper?"

*Durant, Okla.*

## INDIAN NEWS NOTES



Rev. Silas Bacon and wife, Choctaws. Mr. Bacon was a commissioner to the Atlanta Assembly and made a profound impression, as he addressed the Assembly in behalf of his race. He is not only devoting his life to the cause, but gives "until it hurts." He has donated his government allotment of land to be used as an industrial tract for the Indians.

### FROM AN INDIAN PASTOR'S SERMON.

You have been in school for nearly a year, and are now to go to your homes. But you will not be like some of the Indians among

whom you go. You will see your friends and perhaps may learn other lessons which you will suffer for.

Remember what the Word of God says,—we are not to turn aside even for our friends.

My father died when I was twenty years old. When he was dying he gave me all the things he used to worship, and charged me never to depart from what he taught me. He thought he had the spirits of the bear and the thunder, so he was a great warrior and killed many enemies. But I never could be like that. There is no life in such religion for me. I show no disrespect to my father in not heeding his words. So you, too, if you are asked to believe in or worship such things, do not have to do it because you are asked. Remember what you have learned. If others do wrong and try to teach you strange things, gently tell them of the better way, and you will give them life and joy in heaven.—*The Missionary Voice.*



### HEAR THE PRAYER OF THE INDIAN.

O thou great God on high, we pray to thee. Our fathers knew thee not, they died in darkness, but we have heard of thee: now we see thee a little. Truly we are wretched. Our hearts are blind—dark as night—our ears closed. Our hearts are bad, full of evil, nothing good. Truly we pray now to thee. O, make us good. Put away our bad hearts. Give us thy Holy Spirit to make our hearts soft. O make our heart good—all good—always good. Now we desire thee. O come into all our hearts—now come. Jesus Christ, thy Son, died for us. O Jesus, wash our hearts. Behold and bless.—*From Winning the Oregon County, by John T. Faris.*

In trying to remedy the Indian's wrongs we may often have acted more zealously than intelligently. An old woman said of a baby: "I cannot imagine why it died, for I gave it every medicine I ever heard of."





"Ka-be-na-gwe-wes" (John Smith), a Chippewa Chief, now living at Cass Lake, Minnesota. He claims to be 128 years old. The Indian Bureau records him as a youth 111 years ago.

#### STRATEGY OR TREACHERY.

The art of war among the white race is called strategy or tactics; when practiced by the Indians, it is called treachery. They employed the art of deceiving, misleading, decoying, surprising the enemy, with great cleverness. The celerity and secrecy of their movements was never excelled by the warriors of any country. They exhibited courage, skill, sagacity, endurance, fortitude, and self-sacrifice of a high order.—*General Nelson A. Miles.*

Last Sunday the Umatilla Indians opened a revival meeting at Pilot Rock for the conversion of whites to Christianity. At the request of Rev. E. W. Warrington, pastor of the Presbyterian Church at Pilot Rock, five prominent Indians of that section assisted the pastor with the work. Among the Indians requested to assist was August Alexander, who ten or twelve years ago attended school here. During his school days here he was very active in Y. M. C. A. work.—*Chemawa (Ore.) American.*

A Presbyterian Missionary among the Indians reports:

"There is nothing but a temperance sentiment among the Nez Perces. There are some who drink, for the bootlegger plies his trade everywhere, and a weak Indian falls a ready prey to his wiles, but even these do not favor the liquor traffic, and would be glad to escape the temptation to degrade themselves.

"The saloon has no defenders among the Nez Perces, or if there is one he is wise enough to keep his opinions to himself, for to voice them would be just as much as his character or standing in the tribe is worth. They even

go so far as to reject soft drinks, cider, etc. The first year of our camp-meeting up on the mountain, a white man was allowed to come on the ground with a little store of groceries, and he unthinkingly put in a stock of soft drinks. The Nez Perces camp-meeting committee soon found it out, and he was promptly told that unless the sale of soft drinks was stopped, he must take his stock of groceries and get off the ground. They then added, 'There may be no harm in the drinks you sell, but we do not trust anything that comes out of a bottle.' The man came under the rules of the camp and we have had no trouble since.

"There are few smokers among these Nez Perces. The Christians think that whiskey and tobacco are brothers, and few even of the heathen Indians are addicted to the habit."



#### A VENERABLE INDIAN HUMORIST

"The Indian has a keen appreciation of humor," said Michael H. Fallon, of Minneapolis, Minn., "and is like a child in his mirthfulness.

"Old Shah-hab-skong brought all his warriors to defend Fort Ripley in 1862. The Secretary of the Interior and the Governor and Legislature of Minnesota promised these Indians that for this act of bravery they should have special care of the government and never be removed. A few years later a special agent was sent from Washington to ask the Ojibways to cede their lands and remove to a country north of Leech Lake. The agent asked a friend of mine for help, who said: 'I know this country. I have camped on it. It is the most worthless strip of land in Minnesota. The Indians are not fools. Don't attempt this folly. You will surely come to grief.'

"He called the Indians in council and said: 'My red brothers, your Great Father has heard how you have been wronged. He said: 'I will send them an honest man.' He looked in the North, the South, the East and the West. When he saw me he said: 'This is the honest man whom I will send to my red children.' Brothers, look at me. The winds of fifty-five years have blown over my head and silvered it with gray and in all that time I have never done wrong to any man. As your friend I ask you to sign this treaty.'

"Old Shah-bah-skong sprang to his feet and said: 'My friends, look at me. The winds of more than fifty winters have blown over my head and silvered it with gray, but they have not blown my brains away.' The council was ended."—*Washington Herald.*

Chief Satago, of the Chippewas, who died at St. Ignace, Mich., September 27th, was a noted figure in that State. He was the last great sachem of his tribe and was 108 years old.

The ancient chief was a living Indian epic. Recorded in his memory were legends, songs, history and traditions of his people, handed down to him from many generations of Chipewewa chieftains. In his lodge Longfellow spent much time when in Michigan in search for material for "Hiawatha."



Is this man worth saving?

*"But none of the ransomed ever knew  
How deep were the waters crossed;  
Nor how dark was the night that the Lord  
passed through,  
Ere He found His sheep that was lost:  
Out in the desert He heard its cry—  
Sick and helpless, and ready to die,  
Sick and helpless, and ready to die."*

Some years ago in order to make their inheritance of land more simple and secure, our government commissioned Dr. Charles A. Eastman, a Sioux Indian, to rename more than 15,000 Sioux with their family name, says *The Peace Pipe*, Pipestone, Minn. The task was a tremendous one and full of difficulties. Where possible Dr. Eastman kept the original Sioux name of some members of a family, as in bestowing the name "Matoska," meaning "White Bear," on the family of that chief. Sometimes the combination of wife's name and husband's name has produced musical results, such as "Winona Otana." The favorite name for women means "She who has a beautiful home," which Dr. Eastman has Anglicized in the patronymic "Goodhouse."

"Bobtailed Coyote" was a young Indian who had come to prefer himself as "Robert T. Wolf." After a long struggle with "Rotten Pumpkin"

Dr. Eastman at last recorded it as "Robert Pumpian."—*The Indian's Friend*.



#### OKLAHOMA

Oklahoma means literally "The Land of the Red Man." To day it might be translated, "The Red Man's Hope." In this land the red man made his last stand against the on-sweeping tide of civilization. The savage Indian was not able to stand against the superior advantages of the white man, but many Indians were wise enough to see that and began to acquire the advantages of civilization for themselves, says *The Indian Orphan*.

They have shown in themselves the possibility of becoming desirable citizens, and as such they mingle freely with the whites, and have proven themselves peers of the white race morally, religiously, socially and politically.

One-third of the Indians of America now reside in Oklahoma. Here will be wrought the change which civilization will make in the red man. With the new realization of the power thus conferred upon him, Oklahoma will continue to be the land of the red man.



An Indian Chief.

## THE JULY MISSIONARY MEETING

### HOME MISSION DEPARTMENT

*"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever," Daniel 12: 3.*

*Hymn 95—"O, Could I Speak the Matchless Worth."*

*Prayer*—That we may be soul winners for the Lord Jesus.

Transaction of Business.

Home Missions at the General Assembly.

Two-minute discussion of a late Home Mission book.

#### THE INDIANS.

*Hymn 198—"Ye Servants of God."*

*Reading*—126th Psalm.

*Work Among the Indians*—Why, Where, What?

*Recitation*—The American Indian.

An Indian Potlatch.

The New Indian Herolism.

*Hymn 95—"Bless O My Soul, the Living God."*  
Silent Prayer.

Have this an out-of-doors meeting; make it a delightful occasion; and also a time of heart searchings.

At this meeting discuss the Home Mission study class for the fall; and, of course, stimulate efforts to increase the circulation of THE MISSIONARY SURVEY. This is very important.

Much valuable and interesting information on the Indians may possibly be obtained from the local library. Use it.

A Potlatch is an Indian gift-giving feast. Have this an information-giving feast that shall arouse interest and sympathy for a needy people.

## TREASURER'S REPORT OF HOME MISSIONS, MAY, 1913

	1913	1912	Decrease
Total Receipts for May.....	\$ 5,228 84	\$5,712 68	\$483 44

#### APRIL 1ST TO MAY 31ST.

Churches .....	\$ 7,962 88
Sabbath Schools .....	2,656 49
Missionary Societies .....	742 44
Miscellaneous .....	7,239 63
Legacies .....	
Board Domestic Missions.....	200 00
Special Evangelistic Fund.....	565 33
Soul Winners Society.....	1,489 70
Interest .....	502 29
Literature .....	23 64
Church Erection Loans.....	985 78
	<hr/>
	\$22,368 18
Bills Payable .....	2,000 00
Permanent Loan Fund Balance.....	252 56
Okla. Pres. College Bonds.....	2,500 00
Balance March 31, 1913.....	68 14
	<hr/>
	\$27,188 88

A. N. SHARP, Treasurer.

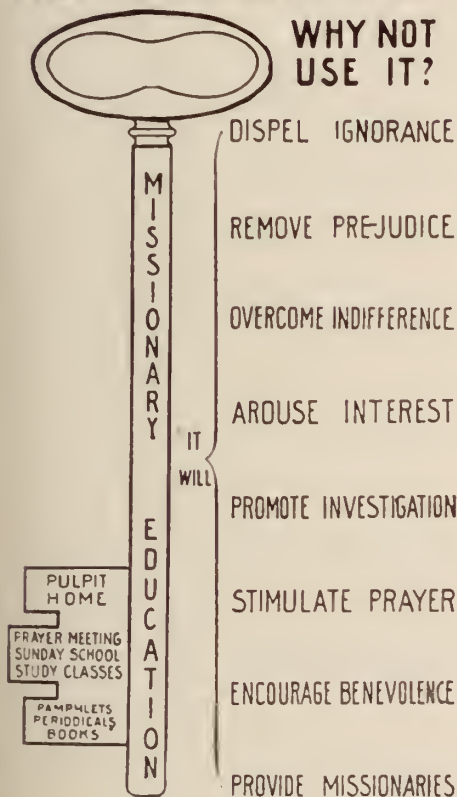
## NOBLE WORDS OF A MISSIONARY

DAVID BRAINERD said: "I wanted to wear out my life in His service for His glory. I desired nothing so ardently as that God should deal with me as he pleased. I rejoiced in my necessity of self-denial! I cared not

where or how I lived or what hardships I went through, so that I could but gain souls for Christ." If all Christians had this passion the world would be evangelized in a single generation.



## KEY TO THE SITUATION



## USING THE KEY

These new books will furnish fascinating summer reading, and enable you in the fall to select just the right book for the Home Mission study course.

If others are desired, write to the Atlanta office for a list of best books on Home Missions.

*Mormonism, The Islam of America.* Bruce Kinney.

*Twice Born Men.* Harold Begbie.

*Down in Water Street.* Samuel H. Hauley.

*The Social Gospel.* Prof. Shailer Mathews.

*Waifs of the Slums and their Way Out.* Leonard Benedict.

*The Home Mission Task.* Southern Baptist Board of Home Missions, Atlanta, Ga.

*Present Forces in Negro Progress.* Prof. W. D. Weatherford.

*From Darkness to Light.* Miss Mary Helm.

*The Church of the Open Country.* Warren H. Wilson.

*Elemental Forces in Home Missions.* L. C. Barnes, D. D.

*The Challenge of the Country.* Prof. Geo. Walker Fiske.

*The Making of a Nation.* Kent and Jenks.

*American Social and Religious Conditions.* Chas. Stelzle.

*The Burden of the City.* Isabelle Horton.

*The Frontier.* Dr. Ward Platt.

*The Galax Gatherers.* Dr. E. O. Guerrant.

*Miss 318.* Rupert Hughes.

*Some Immigrant Neighbors.* John R. Henry.

*The Owl's Nest, A Story of Isms.*

## CAN YOU TELL?

Answers to all these questions will be found in the Home Mission Department

- How are some Indian women taught the value of cleanliness and industry?
- At whose feet might we sit to learn unselfishness?
- What aggressive work marks the progress of the Church, and how?
- Where are girls taught to do Christian work to pray, and to give self and money?
- Who had a part in, and lived to see, every child of school age in his village attending public school?
- In what way are Indian boys different from their pale-faced brother?
- Who introduced written law, and aided in giving the Scriptures in their native tongue to his fellow tribesmen?
- Who "do not trust anything that comes out of a bottle?"
- When did the "ofs" make too much noise?
- How did the winds of fifty years, blowing over two heads, produce different results?
- What are the new percentages for our benevolent work?
- Where is Miss Thackara's hospital?

## PROTESTANT MISSIONARY WORK AMONG THE INDIANS

AT THE annual meeting of the Home Missions Council, January 15, 1913, there was earnest consideration of the subject of Indian Missions. The following extracts from the report of that meeting will show the urgency of increased missionary work among our native American people:

There are now reported 323,403 persons in the United States, exclusive of Alaska, classed as Indians, of whom 296,000 are under the general supervision of the federal Indian service. The Government has recently taken a hand in the gathering of statistics of the religious affiliations of the Indians, and reports have been received for 177,401 Indians. Of this number 69,529 have professed Christianity, which is 39 per cent. of the total. If this percentage is rightly calculated, what could be a louder call to the Christian churches of America, and what more effective argument could be presented for an advance in missions to the American Indians than the statement of the Government showing that 61 per cent. of the Indians enumerated are still out of the pale of the Christian Church.

During the past year twelve of the Evangelical Protestant Churches engaged in work for the Indians, have reported an increase in their number of mission stations or working forces. There are twelve other organizations engaged in work for the Indians from which we have no report of advance.

The educational problem is in some respects the most insistent one. The report of the Commissioner of Indian Affairs, just at hand, gives a total of 39,397 Indian children enrolled in schools—government mission, and public. The previous year 24,000 Indian children of school age were not in any school, and the estimate is made that there are about 8,000 children on the Indian reservations for whom no schools have been provided, and who are entirely without educational privileges. Has not the time arrived for the Protestant churches to come together, and to provide Christian education for a larger number of Indian children and youth? It will be many years before the Office of Indian Affairs, and the public school system of our country, afford facilities for these Indian children of school age. Where is there a more insistent task to which the church could set its hand immediately, than the providing of mission school training for these children who are not only untutored in secular knowledge, but most of whom have never seen the inside of a Sabbath school or church?

A Christian College under interdenomina-

tional control is still being agitated, and one gift of \$6,000 has been contributed, and we believe the object should be commended and the plan carefully worked out for a distinctively Christian Indian school similar to Mt. Hermon, or possibly more nearly related to the character of work conducted by Hampton Institute, or some of our smaller denominational colleges. With leaders of the Indian race in charge of such an institution, and the careful oversight of the Home Missions Council and its constituent boards, a great work could be done for the Indians of the United States, in the raising up of Christian leaders, and in providing an institution of academy or college grade for the promising youth from our churches and Christian homes.

The need of larger medical service under Christian auspices is being more strongly impressed upon the friends of the Indians as the dire conditions existing on the reservations are revealed. Of 42,000 Indians examined last year for eye diseases, 16 per cent. had trachomea of a contagious character, and of 40,000 examined 6,800 had tuberculosis.

We note the commendable work of Miss Mackara's hospital at Fort Defiance, Ariz., affiliated with the Protestant Episcopal Church. For the Omaha Indians in Nebraska, the Presbyterian Board (U. S. A.) has completed this month a hospital costing \$10,000, this denomination having the whole mission work for the Omahas.

The Southwest Indian Conference requested that "all mission boards having work among the Indians of the United States, increase the number of medical missionaries, and provide economical and adequate equipment of hospitals and nurses."

No one can study Indian conditions without being impressed with the urgency of efforts for Indian uplift for which the Church is primarily responsible. Of 193,609 Indian reported on, 149,721 wear modern attire; 90,341 speak the English language; 78,542 are citizens of the United States. *The destiny of the Indians of our country* is at stake in this transitional stage of their development. They are no longer to be penned up on reservations, and the 39,000 of their youth and children in schools and their Christian leaders are the hope of the future. If the Church in its evangelistic or educational effort halts, or take a backward step now, the labors of past decades and the heroic service of self-sacrificing missionaries, will have resulted in comparative failure. There is not a better platform upon which the Protestant churches can unite in an earnest effective missionary undertaking than in the Indian work. It will be better than talking comity or planning fraternal relations, if we show our profession by our deeds.





## JACK RECEIVING LETTERS

JACK is glad to have a number of letters this month, and would like to publish them all; but, as stated at the outset, can give space only to one each month. That one is selected according to its value as an inspiration to young people in their work for the Master.

Here is the prize letter for June. It is bright and suggestive:

*Dear Jack:*

We are glad you have opened a Junior Department and we want to tell you of the work we are doing here in Mississippi.

Our band is called the Junior Missionary Band, and we have an average attendance of twenty-five members. We usually meet at the church on Sunday afternoons, but sometimes at the home of our leader.

The monthly programs are sent us by the Executive Committees of Foreign and Home Missions; these we use interspersed with other programs arranged by the director. We have the Scripture readings, and to our programs add prayer and songs appropriate, always

responding to the roll call with a Bible verse containing a word selected. Sometimes we use a word such as "China" and take every letter to form our word. For instance, from the word China we have taken the first letter, C, upon which we form the word "Charity," then "Heart," then "Idols," then "Name," then "Actions." Don't you think that a good plan, Jack?

Our special work this year is a scrapbook, and if we succeed in making ours the best we will be awarded the banner offered by the Presbyterian Union. Committees are appointed for the different countries and each person on the committee is required to collect pictures from his country for the scrap-book. We write to missionaries and they always send us pictures, and write such nice interesting letters which are read to the band.

We send our contributions to the Foreign field, but do some Home work also. Last year we used the talent system and made a good little sum which we sent to the Graybill Memorial School.

Wishing you much success, we are,

CRYSTAL SPRINGS JUNIOR BAND.

*Crystal Springs, Miss.*

## HOW THE Y. M. C. A. WAS STARTED AT GOODLAND

MRS. BELLA McCALLUM GIBBONS.

**I**N THE early days of Goodland some years ago not many of the boys and girls attending the school had enjoyed the benefits of much literary or religious training.

Most of them were full-blood Indians, coming from isolated or mountain homes, where there were few churches, and day schools were far apart. Primitive in dress, quiet in their habits, and close observers; most of them, as their ancestors had been for centuries, were of a reverent disposition, oftentimes giving respectful

attention to church services conducted entirely in English, of which they understood very little, many not one sentence of the entire sermon. They are not all saints, and Indian boys have many traits in common with white boys. But they lay their plans with more secrecy, are more cunning, seldom showing emotions of either joy or sorrow, and as a rule they are braver than their pale-faced brothers. In those early days there were few railroads, not many towns except along the railroads, and scarcely any white people

lived in the country, or rather the wilderness as it then appeared to the new-comer.

It was seldom that any ministers living in Indian Territory came to the country churches to preach, or even knew where they were located. In those early days there was a boy in Goodland named Joe, who had the respect and love of the



A Pyramid of Opportunity. Y. M. C. A. Boys at Goodland.

whole school. Always obedient, ever ready to listen, studious, neat in appearance, it was natural to look upon him as a leader, which he was from the first year of his school life.

During the second year special meetings were held in the church, and with many others Joe made a profession of faith in Christ, taking the church vows through an interpreter. Not long after this he came to see the principal, saying that he had something he wanted to tell him. This is the pathetic story which he told in his broken English:

Well, Mr. Bond, I am come to see you to-day 'bout starting one boys' meeting. An' what I wants to know is, if you is ready for some boys to have one meeting?

Seem like it time for Indian boys to go to work for God. Not many people to work for him now. Some preachers, not many; some old man; and some womens, too, more womens than men, look like; but not many boys and girls, look like, want to work.

And we boys here got one good chance. Has Sunday school, has prayer-meeting, has preaching, too. Not all Indians has all these things. Lots of Indians has little preaching, many

Indians has never been to Sunday school, nor prayer-meeting, neither. Boys here must learn to pray when there is meeting, must read Bible, must sing, an' must not be shame to talk. Lots of boys and girls just too much shame to talk; think somebody might laugh.

If we have one meeting of our own, boys have to talk, have to pray, make shame quit them. An' when boy done go home, when summer time come, boys can start some meetings at some homes what don't have much meeting no time at all.

Six boys done say will join our meeting, if you say can have it, so we say first meeting will come Saturday night, an' if you come help it start, will be glad. Some boys not want it, just laugh, call it 'preacher' when tell it want it join meeting. Not like be called 'preacher,' but not say nothing nohow; not want to fuss bout meeting no time. Want you to help start it meeting, show boys how, then boys will run it by selves.

Preachers done getting old now, old man an' womens soon be dead too. Time done come when Indian boy must study 'bout where it going to live when it die, an' Indian boy that done learn all 'bout heaven must learn other boy what way to go if it ever wants to go to heaven. Indian boy who know 'bout Christ ought to love him, ought to tell all boys how to love him, and ought to tell boys do what Christ say do; ought to love all peoples. An' so think must do one best at trying to get right all time anyhow. Know when meeting done get to be good meeting, more boys want to come help, some boys will not come much no time anyhow, but not have to mind much nohow.

The meeting was started, seven boys enlisted as charter members, and more and more followed. A Young Men's Christian Association sprung from it, and since that time numbers of Indian boys have gotten experience, inspiration and enthusiasm from the society started years ago, because one Indian boy was brave enough to lead out for Christ among his fellow students.

*Goodland School, Hugo, Okla.*

A farmer missionary or a missionary farmer is to my mind just what the Indians need. The home and life of the red man in other reservations would have been better had this been the plan from the beginning. If an Indian becomes a Christian and does not work, he then is following in the steps of the medicine man and becomes no good to his fellows or to himself. John Smith, the first missionary and superintendent on this reservation, said to the Indians "The Bible and the plow were the only civilizers for the red man."—*Interchange*.

## LITTLE LIGHT MOCCASIN

Little Light Moccasin swings in her basket,  
Woven of willow and sinew of deer;  
Rocked by the breezes, and nursed by the pine  
tree,  
Wonderful things are to see and to hear.

Wide is the sky from the top of the mountain.  
Sheltered the canon from glare of the sun.  
Ere she is wearied of watching their changes,  
Little Light Moccasin finds she can run.

Brown is her skin as the bark of the birches,  
Light are her feet as the feet of a fawn;  
Shy little daughter of mesa and mountain,  
Little Light Moccasin wakes with the dawn.

All the rare treasures of summer time canons,  
These are the playthings the little maid  
knows:  
Berry time, blossom time, bird calls, and  
butterflies,  
Columbine trumpets, and sweetbrier rose.

When on the mesa the meadow lark, stooping,  
Folds her brown wings on the safe hidden  
nest,  
Hearing the hoot of the owlets at twilight,  
Little Light Moccasin goes to her rest.

Counting the stars through the chinks of the  
wigwam,  
Watching the flames of the camp fire leap,  
Hearing the song of the wind in the pine trees,  
Little Light Moccasin falls fast asleep.

—Indian Advance.



Little "Light Moccasin."



## HOME MISSION PROGRAM FOR THE JUNIORS



### OUR INDIAN NEIGHBORS

A Home Mission Program for the Juniors.  
*Motto—'I heard the voice of the Lord, saying Whom  
shall I send, and who will go for us? Then said I,  
here am I; send me.'* Isaiah 6: 8.

*Hymn—'Rescue the Perishing.'*

*Motto—Repeated by all.*

*Prayer—That we may be willing to say in answer  
to God's call for service, 'Here am I; send me.'*

*Transaction of business.*

*Prayer—For our meeting: That we may love our  
faster's work.*

*Hymn—'Hark, the voice of Jesus, Crying.'*  
verses 1, 2, 4.

Read responsively 1 Samuel 3: 1-10.

How Joe, the Indian, answered God's call.

Little Light Moccasin.

*Hymn—'O, Where are the Reapers.'*

Ten Little Indians, an exercise.

Indian Items, by four children.

*Hymn.*

Sentence prayers by the children.

Mrs. Carrie L. Wilcox, Field Matron, writing to the *Cheyenne and Arapaho Carrier Pigeon* from her field of work among the Sioux, says:

"The old custom of the 'death feast' is still carried out among the old Indians. I was invited to one of these, and I witnessed a scene that made me pity the Indian for his ignorance. After a short service of prayer and singing and a few remarks by the minister, the dinner was served to about three hundred Indians. Then came the saddest of all, the giving away of everything in the house and out of the house, even the giving away of the house itself to a young Indian, who moved it off the land and put it on his own land and used it for a barn. All this was done by parents to show the deepest grief for their son who recently died."





## TEN LITTLE INDIANS

### *In Concert:*

Ten little Indians, each on a copper cent;  
Listen and we'll tell you where the little  
Indians went.

### *First Boy:*

One little Indian bought me a penny top;  
Lost the peg out of it, and the spinning  
had to stop.

### *Second Boy:*

One little Indian bought me some candy  
sweet,  
But I can never keep a single thing that's  
good to eat.

### *Third Boy:*

One little Indian bought a fish hook, sharp  
and fine,  
Thought I'd like to go a-fishing, but I  
didn't have a line.

### *Fourth Boy:*

One little Indian bought jackstones, five  
times one;  
Had them in my pocket, but now the last  
one's gone.

### *Fifth Boy:*

One little Indian rolled into a crack;  
So to get in circulation had to send for  
Jack.

### *Sixth Boy:*

One little Indian bought a whistle one  
fine day;  
Whistled it in schooltime. Teacher took  
the thing away.

### *Seventh Boy:*

One little Indian, the Fourth of last July.  
Bought a powder grasshopper. I tell you.  
it could fly!

### *Eighth Boy:*

One little Indian bought marbles, one,  
two, three—  
Lost two down the register (looks in all  
his pockets)—where can the other be?

### *Ninth Boy:*

One little Indian. I had him in my hand.  
I stumbled, and I tumbled, and I lost him  
in the sand!

### *Tenth Boy:*

One little Indian—the tenth one, and the  
last—  
I put him in my mite box, and there I've  
got him fast.  
(*Jingles pennies while the nine point to mite  
box and recite together*):  
Hear that little Indian, making music  
gay!  
Wish we had the others—the nine that got  
away.

—*Missionary Gems for Juniors.*

## BOOK REVIEW

*White Bird, The Little Indian.* By Mary  
Hazelton Wade. Colored Frontispiece by  
Sears Gallagher. Pp. 127. Boston: W. A.  
Wilde Company. Price, 60 cents.

*The Christian Observer* says of this: A  
dear story of a little Indian child, White Bird,  
who lived near Plymouth Rock at the time the  
Pilgrim Fathers landed there. White Bird's  
tribe, unlike some others, wanted them to  
come, and desired to be friendly with the

white people. The story describes their com-  
ing, and how White Bird longed to see a white  
papoose, Bright Star, as she named her, and  
to be friends with her. Our young people will  
thoroughly enjoy reading about this small  
Indian maid, and how delighted she was when  
she did make friends with a little flaxen-haired  
"papoose." The story is daintily told, and  
presents a sweet picture of the home life of the  
"good" Indian in the long ago.



*Courtesy of Over Sea and Land*

Here is a camel carriage; a vehicle commonly used in India. How would you like to have the task of hitching up this strange looking horse? You would no doubt soon get tired of riding in the carriage, because of the jerky motion of the camel and the lack of springs on the carriage.

There are few girls or boys in this country who have not heard the nursery rhyme sung by his mother:

"Lul-a-by baby, upon the tree top;  
When the wind blows the eradle will rock;  
When the bough breaks the eradle will fall,  
And down will come eradle, baby and all."

But how many know the origin of these lines? Shortly after our forefathers landed at Plymouth, Mass., a party were out in the

field where the Indian women were picking strawberries. Several of these women, or squaws, as they are called, had "papooses," that is, babies, and having no cradles they had them tied up in Indian fashion, and hung from the limbs of surrounding trees: "When the wind blew, these eradles would rock." A young man of the party observing this, peeled off a piece of the bark, and wrote the above lines, which, it is believed, is the first poetry written in America.



## FOREIGN MISSION PROGRAM FOR THE JUNIORS



Arranged by Miss MARGARET McNEILLY.

Topic—HELPING OTHERS.

Song—Happy Day.

Scripture Reading—John 6: 1-13.

Prayer—For the children of every land who need help.

Roll Call—Answer with a verse of Scripture on HELP.

Minutes.

Business.

Song—Bring Them In

Exercise—The Missionary Dollar and What it Does.

Story—Knowing Jesus Makes the Difference.

Recitation—Seed Sowing.

Song—There are Lands Far Away.

The Children's Covenant.

Close with the Lord's Prayer in concert.

### SUGGESTIONS.

The story of the boy who helped Jesus feed the five thousand is the Bible reading. Let the leader

impress on the children the lesson of using whatever we have for the help of others, whether time or talent or means, and thus glorify God.

In the exercise "The Missionary Dollar and What it Does" carry out the suggestions made on the leaflet.

It will be best for the leader or one of the older children to tell the story, "Knowing Jesus Makes the Difference," illustrating it on the blackboard, as the story progresses. If the society possesses a "sand map" the village could be made attractive on that.

Have the "Children's Covenant" either written on the blackboard, or copies distributed among the children, so that it can be read in concert, closing with the Lord's Prayer.

We have purposely omitted the Questions and Answers this month, planning the use of the Exercises instead.

## HOW CHINESE SCHOOL CHILDREN BEHAVE

HEARING that Dr. Richard was revisiting the scene of former labors, the gentry of the city sent a delegation to ask for the use of the church, in order to make some public expression of appreciation of what he has done. The local prefect occupied the chair. The main body of the church was occupied by students from the public schools. Even the newly organized Girls' School marched in and occupied a place beside the girls of the Baptist Mission. Two immense Republican flags were crossed in front of the church and a detachment of soldiers guarded the gate. In the rear part of the church was placed a "military band" from the garrison, consisting of ten bugles and three drums. When this band opened the meeting with "military music" it sounded like the crack of doom. One missionary lady was observed to spring completely out of her seat.

The prefect then made a little speech of welcome followed by a statement of what Dr. Richard has accomplished toward breaking down the barriers between Chinese and foreigners. This statement was made by Mr. Sung, a warm-hearted Christian who has been made the head of the Educational Bureau of this prefecture. Dr. Richard then arose and made an earnest and eloquent appeal for a foundation of true religion to be laid under the new government. When Dr. Richard sat down an ex-official read a poem composed by himself in honor of Dr. Richard. He read it in a high, sing-song voice, with the effect of utterly destroying the gravity of the younger school children. The teacher of the primary school of the city had to lay his hand upon his new sword and look very fierce indeed before the unseemly levity was checked. The girls adopted the effective expedient of stuffing their sleeves into their mouths.—*Christian Herald*.



*Courtesy of Over Sea and Land*

## A LITTLE GIRL AND THE LIONS

SHE lives in Africa not far from Pakule, a lovely little paradise close to the spot where the Tropic of Capricorn dives into the Indian Ocean on the east coast. Her full name is Xidedevela Mtimasana (She-day-day-vay lah M-tec-mah-sah-nah), which in English is Miss Watereress Littleblack.

She was about ten years old when this story begins, delightfully black, and as full of energy as a buzzing bumblebee.

A few miles from her home a native Christian convert named Angilazi (glass) and his wife, Mabumbi (ear of corn), had opened a

station where they were teaching "everything that the white man knew" so far as they understood it; and that was clear into the kingdom of heaven in one direction.

The children on this station went out two by two—in real Bible fashion—calling on all the people within five miles of the meeting-house, and one day came to the *krall* where our small friend Xidedevela lived.

She was wide awake to all they had to tell and went home with them at once to see and hear more of what was doing. She saw that each of the station girls had a good denim



gown, while she still wore only a suit of peanut oil and sunshine, but what impressed her most was the singing, reciting, praying and all the lively life of the mission school.

The music touched her so deeply that tears ran down her shining cheeks. The story of Daniel in the lions' den was just the thing for her, for she knew where the lions were, and still worse, they knew where she was! She was glad to learn that there was One who could make even the roaring lions behave themselves.

When she went home she told her mother that she was going to be a Christian and begin right away. But this announcement did not make the mother happy. If her little girl were a Christian she would never grind corn to make beer nor tend the still where strong drink was made; nor would she join the dance any more, nor be but the "one wife" of any man. And was it not the glory of woman to distil rum from plantains and whiskey from corn? Could she ever be *anything* if not chief dancer in the national game? And to be the first or only wife meant poverty for her whole family, where she would have all the work to do, and her husband be known as "a man-of-less-than-grasshopper size."

Now the mother of Xidedevela, whose name as nearly as we can recall it was Mrs. Ignora Muss, believed all these things and was desperately in earnest to save her child from the "medicine" of the missionary. This foreign witch-M. D. might be well enough for his own tribe and country, but not for Africa.

Meanwhile the little girl returned to the mission, and finally ran away and *lived* there. This aroused her mother, who went after her, brought her home and whipped her enough to drive out any sort of new spirits, she thought.

But as soon as chance offered, away went the brave child to the mission again; and again the mother brought her home—this time calling in the witch-doctor, who whipped her well, but in vain, as she would not consent to leave the station.

Then he tied her feet to the limb of a tree with her head hanging down, hoping that her religion might ooze out from her mouth, but hers was not the oozing-out sort.

Following this he gave her dreadful doses of his medicine calculated to destroy the "religious germs," but all in vain. Xidedevela lived, and by eating cornmeal mush seasoned with peanut gravy and thickened with powdered caterpillar, etc., she gained strength to

make a safe rush to the mission station again.

She did not report the dreadful treatment of the witch-doctor, nor her mother's unkindness, until some time after her final tribulation, which she must now endure. For her mother determined on one last terrible resort to save her child for heathendom.

She appeared again at the station and took the little daughter home with her. Toward evening, she prepared some bark rope, took Xidedevela to the forest, where, with her own hands she bound the little arms behind her and then tied her to a tamarind tree, hoping that lions would come and either frighten the religion out of her, or, if the worst must come, that they would eat her up. Was it not better so than to have her lost to everything in the home, the tribe and the nation?

No one knows what occurred in the dark, dismal forest that night, but one can believe that the little black martyr bound to a tree was not left alone.

In the early morning a small boy went out to pray, as is the usual custom on all the stations in these parts, and as he began his petition Xidedevela heard him, and knowing that it was the voice of a Christian at prayer, though she did not know who it was, she called to him. He heard her, came and untied the bark rope which bound her and brought her to the station.

The teacher says that lion tracks were within fifteen feet of where the child was bound. They had lain down, sat down, stood and walked about till they had meditated their toothsome morsel from every point, with never a nearer scent than their fifteen feet of solid distance permitted.

Instead of scaring the religion out, the dark night had proved to be the greatest help to its rapid growth.

When questioned later as to her sensations within this den of lions, she remarked with all the confidence of a modern Daniel, "You taught that the Great Great made the lions and that He also made me; and He would never have let us eat each other up!"

Who can think calmly of enduring such an ordeal? Let the philosopher try to "explain" if he will, but we prefer to believe that the angel who "shut the lions' mouths" in old Babylon was very near to Xidedevela that night in the African forest.—WOMAN'S FOREIGN MISSIONARY SOCIETY, METHODIST EPISCOPAL CHURCH, Boston, Mass., 1912.



# THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPERINTENDENT,

4001 West Prospect Place

Kansas City, Mo

## THE WOMAN'S COUNCIL

THE first annual meeting of the Woman's Council has already been reported in the Church papers. It is the purpose of this article to sift out the most important features and get them clearly before the minds of our workers.

The first day of the Council at the North Avenue Church House, May 14th, found thirteen intelligent consecrated women, met to consider the advancement of the Kingdom through the women's missionary organizations. For four days, from 9:30 A. M. till 5:30 P. M., these women gathered around a table, with pencils and note books doing the hardest kind of mental labor. Unusual inducements to shirk or postpone the work abounded on every side. But without exception, they toiled on till the work was completed.

Because of the need of close application, clear thinking and conservation of time, it was deemed best to invite no visitors this first year. Such concentration of effort will probably not be necessary again, and in the future the meetings will be open to the public. An open meeting was held on Sunday afternoon to which all women were invited.

The question of finance was opened by the report of Mrs. Howison, Treasurer of the Auxiliary. The Treasurer has collected since last August:

Balance in bank July 15, 1912.....\$	6 05
Amount received from Alabama.....	131 60
" " " Arkansas ....	59 35
" " " Florida .....	60 75
" " " Georgia .....	123 45
" " " Kentucky ....	118 65

Amount received from Louisiana ...	19 00
" " " Mississippi ..	63 95
" " " Missouri ....	158 50
" " " North Carolina	180 28
" " " Oklahoma ....	4 00
" " " South Carolina	72 60
" " " Tennessee ...	54 10
" " " Texas .....	115 00
" " " Virginia ....	271 25
" " " Personal Contributions ..	86 00
" " " Supervisory Committee .	600 00

Total .....\$2,125 03

It was a matter of keen regret to the members of the Woman's Council in ses-



Mrs. A. M. Howison, the retiring treasurer of the Woman's Auxiliary.

sion at Atlanta that the splendid annual report of our Treasurer, Mrs. A. M. Howison, should have been accompanied by her resignation of the office which she has so ably filled. A unanimous vote of thanks was tendered her in recognition of her efficient labors in the early and formative state of the Auxiliary, and the hope was expressed that she would speedily recover her physical strength. Mrs. D. A. McMillan, Fulton, Mo., was unanimously elected as Treasurer of the Auxiliary for the coming year.

After long discussion concerning the best method for collecting the necessary funds for the Auxiliary, it was decided that each Presbyterial Treasurer should be asked to collect the funds from the local societies in her Presbytery, forwarding same to Mrs. McMillan. The smallest society is asked to give \$1 and the larger societies in proportion.

The best way of financing Presbyterials and Synodicals was the subject of a report from Mrs. Sydenstricker, Chairman of the Finance Committee. This Committee recommended a request of a per capita gift of twenty cents from all members of local societies, this to be divided equally between Presbyterial and Synodical. It was recommended that this gift be sent through the Presbyterial Treasurer, who should keep half and forward half to the Synodical Treasurer. It was urged that this be collected the first month of the ecclesiastical year when practical. It was recommended that the contingent fee for local societies be left to each society to decide. It was especially urged that the spiritual side of the Treasurer's office be stressed.

The report of the Superintendent was as follows:

The work of the Superintendent of the Auxiliary has been two-fold; that of the office and that of the field. An endeavor has been made to so divide time and effort that both departments would accomplish needed results.

#### OFFICE WORK.

Suggestive Constitutions for Synodicals, Presbyterials and local societies have been compiled, printed and given wide circulation. Four special leaflets have been written, one each for the Talent Money Plan, the Survey, the Campaign Committee, and an Outline of the

Auxiliary Plan. Circular letters to the local societies have been prepared and sent out for the Committee of Foreign Missions, the Committee of Christian Education and Ministerial Relief, the Survey and the Campaign Committee.

A considerable amount of educational literature concerning our Missions has been circulated in response to requests, and leaflets concerning methods of work and duties of officers have been given a general circulation. Especial Report Blanks have been prepared and issued for local societies, Presbyterials and Synodicals.

The Auxiliary Department of the Survey has been edited from this office and is already becoming a practical factor in the life of our societies. Many calls have been received for the special leaflet prepared for the use of Study Classes using the United Mission book "China's New Day." A number have been sent to such Study Classes and to Secretaries of Literature. More than fourteen hundred personal letters have been sent out in reply to inquiries or in an effort to aid workers.

#### FIELD WORK.

Since the organization of the Auxiliary the following have been visited by the Superintendent: The Synodicals of Virginia, Kentucky, Arkansas, Oklahoma and Missouri and the four Presbyterials of Kentucky, the four Presbyterials of Alabama and the Presbyterials of Washburn, Mangum and Upper Missouri. Twenty two local societies in nine States have been visited and forty-one conferences held in thirty-four towns, more than ten thousand miles having been traveled.

#### SOME RESULTS

During the Church year just ended the Synodicals of Mississippi, Arkansas, Tennessee, Oklahoma, North Carolina and South Carolina have organized as well as the Presbyterials of Washburn, Mangum and Meridian. The Presbytery of New Orleans at its recent meeting appointed a Committee to reorganize the Home and Foreign Presbyteries of New Orleans into one Presbyterial working for all the causes under the Assembly's plan. As soon as their union is effected the three Presbyterials of the Synod expect to organize a Synodical at once. This will complete the organization of the Auxiliary except the Synodical of Florida. All the Synodicals, nearly all the Presbyterials and many local societies have adopted the Assembly's plan and elected the new officers to represent the four Executive Committees of the Church.

A united effort has been made by the societies to attain the Standard of Excellence set by the Woman's Council, 20 per cent. increase in gifts and 10 per cent. increase in membership. This has resulted in larger gifts and added workers.

The office of the Auxiliary is becoming a clearing house for the solution of many questions concerning more effective methods of





Special "mail handler" for the Woman's Auxiliary, on the way to the post office with the day's mail. This boy's name is Robb M. Winsborough, "the third son of his mother," who, with a younger brother, runs errands, folds leaflets, stamps circular letters and does innumerable little things necessary in a busy office. This picture is slipped in by the managing editor.

work through the combined experience of the Council members who are in frequent correspondence with this office and with each other.

The outlook for the new year is bright with promise. The societies have gained broader intelligence and deeper interest concerning the Executive agencies of our Church and possess a resulting pride and loyalty in it. A new feeling of "esprit de corps" has sprung up in our midst giving a closer bond of union among our missionary workers and a more definite feeling of personal responsibility for the cause of World Wide Missions.

A matter of serious concern to the members of the Council was the inability to obtain correct and accurate reports of what the women's societies are giving to missions. This information is vital to the advancement of the work, as only by knowing what we are doing can we intelligently plan an advance. It was found that the report of the Committee of For-

eign Missions credited the women's societies of the Church with only \$77,728, while the sessional reports from the Presbyteries show gifts of women's societies to this cause to be \$124,553. This difference of nearly \$50,000 in reports could be accounted for in only one way. Church Treasurers have sent in the gifts of the societies without indicating their source, thus hopelessly confusing reports. Secretaries Smith, Chester and Morris were asked to confer with the Council concerning this matter, and they united in advising that the best solution of the difficulty lay in societies obtaining permission from their sessions to send their money direct to the Treasurers of the Executive Committees, giving to the Church Treasurer a report of the transaction.

The Standing Committee of Systematic Beneficence, agreeing with the Secretaries above named, returned a recommendation to the Assembly, which was approved, that where the society so desired their Sessions permit them to send their gifts direct to the Treasurers of the Executive Committees, handing a report of same to the Church Treasurer. In this entire discussion the members of the Council were actuated only by a desire to obtain correct and full reports of the work done by the women's societies for the purpose of planning larger things next year. The many Beneficent Church Treasurers who are keeping correct reports for the societies were heartily commended, and it is believed a much larger number of them will join in this effort when the urgency of the need is presented to them as voiced by the General Assembly.

A most importance feature of the meeting was the discussion of plans for outlining our young people's work to the end that uniform organization may be emphasized and uniform plans carried out. Realizing the importance of the subject, much time was devoted to it. It was finally unanimously decided to recommend to the Auxiliary that we project our young people's work along the lines already laid out by our Assembly's Executive Committee of Young People's Work, viz., organizations for general Christian culture with strong missionary

features. It is urged that the Auxiliary promote the organization of such societies, and feel especially responsible for assisting in the carrying out of a missionary program, which shall include during the year all the missionary causes of the Church.

Many excellent suggestions were forthcoming in the Round Tables on Missionary Literature, Young People's Work and Practical Helps for Presbyterials. These will be printed in leaflets for distribution in the societies.

"The Presbyterian Visitor" brought out many practical plans, and the various Synodical Presidents helped each other in replying to the question propounded to each, "What is the most serious problem your Synodical faces?"

The following standard of excellence was presented:

#### STANDARD OF EXCELLENCE.

1. Every woman in the Church a member of the Missionary Society.
2. At least 20 per cent. increase in gifts.
3. Subscribers to THE SURVEY not less than three-fifths of Church membership and a Prayer Calendar in every home.
4. A monthly meeting, definite program and a prayer circle in every society.
5. At least one Mission Study Class every year.
6. A special season of Prayer for the Auxiliary.
7. The annual report of every society to be in the hands of the Recording Secretary of the Presbyterian not later than April 5th each year.

8. All missionary communications promptly answered.

Mrs. Archibald Davis, the very efficient President of the Georgia Synodical, was elected Chairman of the Council for the coming year; Miss Lucy McGowan, of Kentucky, Treasurer; and Mrs. W. C. Winsborough, Superintendent. The next meeting will be held in Kansas City during the General Assembly of 1914.

It was easily apparent that these earnest, thoughtful women were doing fine constructive work for the practical advancement of missions, yet only by being in constant attendance was it possible for any to realize the potential force of the united counsel, prayer and effort of this representative body of Southern Presbyterian women.

Since it has not been possible this year to secure complete statistical reports of the women's organizations through the Auxiliary, the following statistical summary is compiled from the sessional reports sent through the Presbyteries to the Assembly. These figures show a gain of \$20,249 for Foreign Missions and a total gain of women's gifts to all causes of \$15,205.

Number of societies reported .....	2,606
Total membership .....	66,684
Gifts to Foreign Missions .....	\$124 553
" " Home Missions .....	52 164
" " Local Causes .....	166 567
" " Other Causes .....	57 935
Total to all Causes .....	398 931
Average per capita, 5.83.	

## COME TO MONTREAT

MRS. A. M. HOWISON

IT IS with great pleasure we announce that Mrs. D. B. Wells, of Chicago, the widely known mission study leader, will address the Woman's Conference at Montreat on its opening day, August 11th, and conduct mission study classes for the week immediately following the conference.

Mrs. Wells is a most able and delightful mission study leader, and is in great demand at summer conferences throughout the United States. She will come to Montreat direct from similar work at Lake Chatuaqua, N. Y., after conducting classes at Wionna, Mt. Hermon, Duluth and Los

Angeles. Both Home and Foreign text books are to be taught, "The New America," by Barnes, being used for Home work, while "The King's Business," by Raymond, will be taught in conjunction with an additional Foreign text book to be decided upon later.

There will be a small enrollment fee that will include attendance upon all classes. Study books will be on sale at Montreat by the Publication Committee.

Undoubtedly a large number will avail themselves of this unusual opportunity, and be prepared to conduct classes on their return home.

# CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to  
REV. HENRY H. SWEETS, D. D., SEC'Y,  
122 Fourth Ave., Louisville, Ky

Make all Remittances to  
MR. JOHN STITES, TREASURER,  
Fifth and Market Streets, Louisville, Ky.

## CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

MRS. C. A. KASERMAN.

AS we all know, the benevolences of our Church are in the hands of four Executive Committees — a Committee of Foreign Missions, of Home Missions, of Publication and Sunday School Extension, and of Christian Education and Ministerial Relief.

Our woman's missionary societies have in the past been devoting most of their time, study and contributions to the work of two of these committees, Home and Foreign Missions. But our last General Assembly has directed that we broaden out, that we include the work of all four committees; that we give at least some of our time to the work of the Committees of Publication and Sunday School Extension, and Christian Education and Ministerial Relief.

### MISSIONARY WORK.

As missionary societies, we are not called upon to undertake anything outside our line, for the work of these two committees is simply another phase of mission work. Take our church as a whole, how many individual members will you find who know next to nothing of the plans, the methods, the failures, the successes and the needs of these different departments of our church work!

If many are ignorant of these things, we may be sure they will have no special interest in them, nor any special enthusiasm in promoting the work. If the plan

of our Assembly is carried out in our Auxiliary, we shall at least become better informed upon these things and perhaps be the means of disseminating the knowledge throughout the Church. So a place has been given on this program for a short study of the work of our Executive Committee of Christian Education and Ministerial Relief.

This Committee has several departments of work: the provision for our retired or disabled ministers, their widows and orphans; the help to young men who are preparing for the ministry; and a Loan Fund from which loans are made to boys and girls who are attending Presbyterian colleges. These loans never exceed \$100 per year, and are not made for more than four years.

May we not emphasize these subjects because of their importance, because of the need of money for the work, and because we so seldom hear them emphasized from the pulpit?

### ENFEEBLED VETERANS, WIDOWS AND ORPHANS

Perhaps our pastors may feel a reluctance to preaching on Ministerial Relief, thinking they may be accused of selfish motives. Then may we not as members of the Woman's Auxiliaries give earnest heed to the claims of our "veterans" of the ministry?



As a church, should we not regard the provision for the aged or disabled minister, their widows and children as a positive duty, a duty enjoined by God himself, as we learn from numerous passages from the Bible on the subject?

Provision was made for the Levite, and then the warning given, "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." Then again, "And the Levite that is within thy gates, thou shalt not forsake him."

Perhaps we are inclined to think that as men in other walks of life provide for old age, so should the minister, and circumstances are such with many that they are able to do so. But as a rule, the salaries received by our ministers are not sufficiently large for them to provide clothing, books, and education for their children, supply their daily needs, make contributions to good causes, and at the same time make provisions for old age. Then do we say that the minister should supplement his salary by some business enterprise, so that he may not be dependent upon the Church in old age? Can any minister be at his best in his duties as a minister and at the same time have business interests on hand? The Methodist Church asks of its candidates for the ministry these questions: "Are you resolved to devote yourself *wholly* to God and His work? Are you determined to employ *all* of your time in the work of God?"

I do not know that such questions are asked in other Churches, but the practical result is the same. The fact is that the efforts of a minister to enter into money making projects are frowned upon.

So we have the minister entirely shut off from financial gain and support, after his labors are over, should be an assured thing, nor should it be looked upon as a gift of charity. It is a debt the Church owes him.

When the Church ordains a man to the Gospel ministry, she says to him: "Separate yourself from the sources of worldly gain. You minister to us in spiritual

things and we will provide for you the material things of life."

We should pay the minister while he is actively engaged in his work and in providing for him in his old age, we discharge an obligation that rests upon us.

Are we as a Presbyterian Church doing it? In answer, let me quote from a leaflet issued by our Executive Committee of Christian Education and Ministerial Relief:

"The annual offerings of our people have never been adequate to the needs of the worthy beneficiaries. In the past we have given a pittance not a competence.

Why this failure upon our part as a Church to keep what to me seems a solemn pledge? One reason is a lack of information upon the subject and another reason is a failure to feel the obligation individually. We say the duty rests upon the Church, but the Church is made up of individual members, and the work of the Church must be done by the individual. When we are all made to realize "this means me," perhaps more will be done.

If as a Church we provided not a "pittance," but a "competence" for our aged or disabled ministers, their widows and orphans, would it not gain for us a greater respect from the world? Would it not increase the efficiency of our ministers who are actively engaged in their work if they were freed from anxiety or care as to the evening time of life? And might it not help the young man to decide to enter the ministry?

#### PRAYER FOR LABORERS FOR THE MISSION FIELDS.

We can hardly pick up a copy of our church periodicals without finding something about the need of more men for the ministry. Addresses and sermons have been delivered upon the subject, leaflets have been printed and sent out by our Committee of Christian Education and Ministerial Relief to young men in our schools and colleges. It seems to be the

crying need of the Church—more men for the ministry.

Everywhere we are urged to "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." And now I find from a statement, made, I believe, by Rev. H. H. Sweets, that for the past twelve years in answer to the prayers of the Church, the number of candidates for the ministry has been steadily increasing. While the number is still less than needed, it is greater than at any other time in our Church's history.

But these young men must be educated. The preparation required by the Church usually takes six or seven years. Six or seven years of college and seminary life takes money, and in many cases, neither the man himself nor his family can furnish the money for this education. Then it must be furnished by the Church or the young man must work his way through. The latter plan will take much time that should be spent in his chosen work. There are now 465 candidates on the roll and 302 are receiving aid. The maximum amount paid in one year to each is \$100.

As a Church how are we supplying the money to educate these young men? Our Committee of Christian Education and Ministerial Relief answers that question in this way: "While the increase in the number of candidates for the ministry has been constant, the offerings for their education have fluctuated, and at no time have the offerings kept pace with the needs."

Can it be possible that we as a Church have been praying for "more laborers," and then have forgotten that the same Master who taught that prayer added also the words, "The laborer is worthy of his hire."

We find the duty of prayer emphasized all through the Bible. We hear it emphasized from the pulpit, and read of its importance in our religious publications.

The importance of prayer must have been pressed home to the hearts of the disciples, for we read where they said to the Master, "Lord, teach us to pray." It is a duty acknowledged by all Chris-

tians and a privilege for which we often pour out our gratitude to God. But in the plainly taught duty of prayer is there not a plainly implied duty of effort? Can we consistently pray for a special object and then fold our hands?

The same Christ who gave to us the command, "Pray ye therefore the Lord of the harvest that He will send forth his laborers into His harvest," taught us to pray, "Give us this day our daily bread." How do we understand that prayer? Do we take it to mean that the commercial man shall close his place of business, the professional man leave his office, the mechanic shut up his shop, the farmer leave his plow to rust in the furrow, all go home, call their families around their tables and expect God in answer to the prayer, "Give us this day our daily bread" will in some mysterious display of power feed them and supply their physical wants. I suppose no sensible person takes such a view.

J. G. Holland has said that "God feeds the birds, but He does not throw the food into the nest." And is not the same true of humanity? Do we not pray, "Give us this day our daily bread" and then expect that God give us the power to use the means He has placed at our disposal, that He will bless the efforts that we put forth and thus supply to us our "daily bread?"

Does not the same idea apply further? Shall we "pray the Lord of the harvest that He would send forth laborers into His harvest" and then do nothing ourselves?

Shall we offer that prayer when we are not willing to go as a laborer ourselves, nor to help equip those who offer to go? Prayer involves work, it involves self-sacrifice.

It has been said "prayer is a costly exercise." If we were on the outside of the Church, what kind of an opinion do you think we would have of a Church praying for more laborers when they do not educate the candidates they have? Please do not understand me to mean that we must cease praying, or that we should pray any less earnestly for more laborers, for we need the workers.

### FINANCIAL ABILITY

But it is time that we are willing to add money to our prayers. These 465 young men must be prepared and trained for the work, and 302 of this number have been recommended by the Presbyteries to our Committee of Education for help. They have signed statements that they are unable to go to school without this help from the Church. But our contributions have not been keeping "pace with the needs." As a Church are we unable to contribute more? It is a fact that many are poor. And it is a fact that many are giving "as the Lord has prospered them." There are many examples of noble, self-sacrifice, but taking it generally, is it true that we really haven't the dollars? It has been estimated that the South is increasing in wealth at the rate of about two billion dollars a year, and Presbyterians have their proportion.

We have dollars for all the necessities of life, and dollars to spend to gratify extravagant tastes in all directions. We have the money, but it is not consecrated

to the Master's use. We are not willing to deny ourselves of even the little things, to say nothing of giving up the larger.

The proportion that we should give, or the system we should have in giving, is for the individual to decide. But will we refuse to give when we remember that it is "He that giveth us the power to get wealth," when we remember that we have nothing but what we have received? Will we refuse to give in view of the many promises connected with the giving? Will we spend first on self and then offer to the Lord what happens to be left, if anything, when He said, "Honor the Lord with the first fruits of all thine increase?"

Will we refuse to give in view of all that has been done for us? Will we refuse to give when we remember that we are not our own, but are bought with a price?

Dare we refuse to give and then "pray the Lord of the harvest to send forth laborers into His harvest?"

*Springdale, Ark.*

## LOVE'S RECOMPENSE

FANNY J. CROSBY.

There is a work of love and duty.

That devolves upon us all:

There is a tender, pleading message.

And its tones like music fall:

Help our weary veteran preachers,

Scatter roses o'er their way:

Rally round them, hasten quickly—

Not to-morrow, but to-day.

From the well of deep affection

Now their hearts with gladness fill;

Do not wait their names to honor,

Till the pulse of life is still.

Break the box of Alabaster,

Pour its oil upon them now.

Make their dwelling bright and happy,

Wreath in smiles each furrowed brow.

They have borne the royal standard,

Of our Master and our Lord;

From the time of early manhood

They have preached His Holy Word.

But their strength has lost its vigor,

And their cheek its youthful glow;

For the frost of age has touched them

And their locks are white as snow.

Watchman on the walls of Zion

Though their feet no more will stand,

From the top of Pisgah's mountain

Faith beholds the promised land.

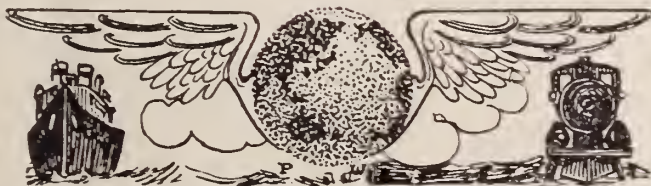
Soon triumphant like an army

Marching through the realms above,

They will shout the grand old story,

Robed in white and crowned with love.

Copyright, 1909, by the Biglow & Main Co.





## FANNY CROSBY

**F**ANNY CROSBY, the blind singer of Israel, has written under many names, generally under her maiden name, Fanny J. Crosby, but frequently under her married name, Mrs. F. J. Van Alstyne. But she is most lovingly remembered as "Fanny Crosby."

She was born in 1820 at Putnam, N. Y., and is in her ninetieth year. She has been blind since she was six weeks old. Her spirit in the presence of what would seem so great a calamity is manifested in these lines written when she was eight years old:

"O, what a happy soul am I!  
Although I cannot see,  
I am resolved that in this world  
Contented I will be."

At the age of fifteen she entered the New York Institute for the Blind, and remained there many years, as student and teacher. Her first hymn was written in 1867; though she had written many poems previous to that time.

A little while before her death, Dr. Robert Lowry thus described her: "She

preserves all the sprightliness of her early years. Her friendships are fervent and her hope is strong. She loves her work and finds her rest in Christ. In her younger days she joined the Methodist Episcopal Church, and its fellowship is still her comfort and her delight, but she speaks the language of Zion with saints of every name. She sits in her easy chair holding an open book before her closed eyes, working her vivid concepts into hymnic phrases. Thus she spends her days, waiting her appointed time. When it comes she will open her eyes on the glory that will be revealed, and take her part in the new song."

Frances Ridley Havergal's question and answer gives the larger meaning of the life of our sweet singer:

"How can she sing in the dark like this?  
What is her fountain of light and bliss?  
O, her heart can see, her heart can see!  
And its sight is strong and swift and free;  
Never the ken of mortal eye  
Could pierce so deep, and far, and high.  
Sister! what shall our meeting be,  
When our hearts shall sing and our eyes  
    shall see!"

## CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Receipts for April and May, 1913

During the first two months of the current year the following amounts have been remitted: Christian Education and Ministerial Relief (General Fund), \$5,491.50; Education for the Ministry, \$2,133.06; Ministerial Relief, \$3,932.08; Endowment Fund of Ministerial Relief, \$401.40; Home and School, \$574.12; Schools and Colleges, \$86.26; Student Loan Fund, \$202.00. Total, \$12,820.42. During the same

period last year \$16,502.56 were received. This makes the total decrease for the months of April and May, \$3,682.14.

Our need of funds is urgent and we earnestly plead that all friends of our work and treasurers of churches, Sunday schools, and societies who have funds for our use will remit them at once to Mr. John Stites, Treasurer, Fifth and Markets Streets, Louisville, Ky.

# FOREIGN MISSIONS

---

REV. S. H. CHESTER, D. D., EDITOR, 154 Fifth Avenue, North, Nashville, Tenn.

---

## MONTHLY TOPIC—SIGNS OF THE TIMES

**P**RECEDING and preparatory to the first proclamation of the Gospel, there was a wonderful series of Providential events, such as the wide dissemination of the Greek language, the dispersion of the Jews and the establishment of their synagogues as centers of religious teaching in all the leading cities of the world, the building of great highways and the establishment everywhere of the law and order of the Roman Empire, culminating in what the apostle called "the fullness of time." Then it was that God sent forth his Son, and the Gospel dispensation was ushered in.

The culmination of the Gospel dispensation is to be the final triumph of the kingdom of Christ over all the powers of evil. Preceding and preliminary to that, however, must, of course, be the universal proclamation of the Gospel, which now constitutes the Church's supreme duty and the task to which, until it is finished, its utmost energy should be devoted.

Until recently there have been insuperable obstacles, geographical, political, racial, and religious to the accomplishment of this task. But what are we to make of the wonderful providences of God in our day, lifting up the valleys and leveling down the hills, making the crooked places straight and the rough places plain, opening up highways of access, overthrowing tyrannous and repressive forms of government, destroying ancient superstitions and idolatries, and

by a thousand agencies working together making the non-Christian peoples ready for the Gospel message?

To discuss this subject fully would require a volume. We can only give our mission study classes and societies a few illustrative examples, which we hope will lead them to further investigation and study of the books in which these matters have been discussed, and perhaps enable them to study current events with a more intelligent apprehension of their bearing on the subject of World Evangelization.

### AFRICA

When our missionaries to Africa came home on their first furlough we all remember what a thrilling story they had to tell of stirring adventures and hair-breadth escapes and desperate conditions prevailing among the natives of the Congo, but not a word of the triumphs of the Gospel in the conversion of souls. The hearts of the people seemed utterly closed against the Gospel message and wholly given to idolatry.

Contrast this with the thrilling story told in our annual report of this year of the great extension of our work which has come, not so much from our initiative as from that of the native people, whose piteous appeals that could not be resisted have led to the inclusion of several large tribes not originally recognized as within the limits of our African field. The Congo

State Government has also completely changed its attitude toward us, and is now, instead of trying to drive us out as they did a few years ago, inviting us to occupy as many stations as possible, for the reason that they now recognize our work as helpful to the State in teaching the people to pay their taxes and obey the laws.

Instead of seeming the hopeless task it did seem twenty years ago, the evangelization of our African field within the next twenty years is something which, with the help of God, it is manifest we can easily accomplish.

Similar conditions in Uganda and other parts of the dark continent seem to indicate that God intends that in the near future Africa shall be an evangelized land.

#### THE MOHAMMEDAN WORLD

Four hundred and fifty years ago the center of the Mohammedan world was transferred to European Turkey, where it has remained ever since, presenting an apparently impassable barrier to the progress of the Kingdom in that part of Europe and in Asia Minor. The situation became more and more apparently hopeless, culminating in the reign of Abdul Hamid, who found his recreation in the massacre of his Christian subjects and made it a capital crime for a Mohammedan Turk to profess conversion to Christianity.

About five years ago, unheralded and unexpected, a revolution occurred, the result of which was that the Turkish Empire set up a parliamentary government, proclaimed both political and religious liberty, and sent Abdul Hamid to languish out the miserable remnant of his days in a Macedonian prison.

This parliamentary government, however, failed to fulfill its promise, either in respect of giving religious liberty to the Mohammedan people or of abandoning the persecution of Christian peoples living under Turkish rule. The result of this failure was the revolt of all the Christian subjects of the Turk in Europe and the precipitation of the recent Balkan war, whose outcome has been the total destruction of the Turkish Empire

in Europe and the coming of practically all of its territory under the rule of nominally Christian people. As the result of this war the prestige of Mohammedanism is broken down, and the impregnability of that great anti-Christian fortress shown to be a mistaken idea, and a situation has been brought about in which the evangelization of the Mohammedan world has manifestly ceased to be the impracticable and hopeless task which it seemed to be before this great Providential change occurred.

#### CHINA

Sixteen years ago I remember standing on the top of a hill overlooking the Valley of the Yangtze river and watching the swarming multitudes of people as they were working in their rice fields and coming and going on the tow paths of their canals. I was oppressed with the thought as I watched them, that not one in a thousand of them had ever had a dream or an aspiration above that of getting three meals of rice a day, and that no spiritual conception had ever entered their minds. On the contrary, their minds were literally saturated with age-long superstitions, which it would seem hopeless that any one should undertake to dispel. So far from being ready to receive any kind of message from a foreigner, the very sight of a foreigner filled them with rage. As I looked down upon them I said to myself, "The evangelization of this nation in one generation or in a dozen generations is, humanly speaking, a simple impossibility." And so it was. It is unnecessary to recount the changes that have occurred in China and are occurring every day with bewildering rapidity, greater in these sixteen years than any which had occurred in any previous thousand years of its history. The greatest of these changes is not that which has taken place in their form of government, which may or may not prove to be a permanent change, but that which has taken place in their mental attitude. And the most striking incident illustrating this change is the recent action of the Chinese Parliament requesting the Christian



churches of the land, which the government that was in power ten years ago sought to exterminate, to observe Sunday, the 27th of April as a day of prayer for the Chinese Republic.

The almost complete passing of their most deep-seated and universally prevalent superstition is illustrated by this incident. About forty years ago a syndicate of English merchants built a railroad from Shanghai to the steamer landing at the mouth of the Woosung river. The people were greatly disturbed because they thought the rumbling of the trains would disturb the slumbers of the great Earth Dragon, whose form was supposed to underlie the soil of China, in consequence of which he would bring all sorts of trouble and calamity upon the Empire. The idea weighed so heavily upon their minds that after a time a syndicate of wealthy Chinese bought the railroad, tore up the track and threw rails, cross ties and rolling stock into the China Sea.

To-day there are over five thousand miles of railway in full operation in China, much of the construction work having been done by Chinese engineers. If you should ask a Chinaman of average intelligence to-day, "What about the disturbance of the Dragon's slumbers by the railway trains?" his answer would be, "The railroads have come to stay and the Dragon must look out for himself."

China is still a difficult mission field, but a situation now exists in that country such as would make it absurd for any one to say that its evangelization in this generation would be impossible if the Church would only address itself to the task in real earnest.

#### DENOMINATIONAL CO-OPERATION

Another very striking sign of the times is found in the various movements for co-operative work on the part of the different denominations of the Christian Church in their mission work. There has been almost a complete passing of the old denominational rivalry, and the substitution for it, of co-operation wherever the denominations touch in the foreign field, and

of friendly emulation at home in what is universally regarded now as the common task of our protestant Christendom. One of the most striking and most beautiful illustrations of this feature of the church life of to-day is the acceptance by the M. E. Church, South, of an invitation from the Southern Presbyterian Church to establish a mission in territory contiguous to that of our mission in Africa. Bishop W. R. Lambuth has just returned from his visit to that field, where he was assisted in every way possible by the members of our mission in his preliminary tour of exploration. But the most striking incident connected with the matter was the volunteering of twenty-one of our native Presbyterian evangelists trained at Luebo to go with Bishop Lambuth when he returns next fall to be the first native preachers in his mission.

These are not all the signs of the times that might be mentioned, but they are all that time and space admit of at present. What they are signs of, and what it is to which they point, are matters which we leave our readers themselves to judge. But to us they seem to give ground of hope that the great event for which Providence has been so wonderfully preparing the world and the Church, namely, the preaching of the Gospel to all the people of the earth who have not heard it yet, is not to be thought of as something only to be expected centuries hence, but as something which some of those who are now living may actually see accomplished.

#### FOREIGN MISSIONS AT THE GENERAL ASSEMBLY

The appointment of Dr. A. M. Fraser, of Staunton, Va., as Chairman of the Assembly's Standing Committee of Foreign Missions, was a sufficient guarantee that this cause would receive intelligent and faithful and sympathetic handling by the Assembly. No minister in our Church enjoys more completely than Dr. Fraser does the full confidence of the Church as a man of sound judgment, conscien-

tiousness, courage, and unselfish devotion to the cause of Christ.

In presenting the year's work to the Standing Committee for their consideration, the Executive Secretary, speaking in behalf of the Executive Committee, requested that a full and thorough investigation be made of the work of the Committee during the past year, and of its policies for the coming year as revealed by its minutes submitted for review. Request was also made that, after such investigation, the Standing Committee would use the utmost candor in expressing to the Assembly and to the Church its judgment as to whether or not the administration of the work as at present conducted is worthy of the Church's confidence. The deliverance of the Standing Committee on this subject was as follows:

We have carefully read the minutes of the Executive Committee and they show that the business is transacted in a thorough, painstaking, and judicious manner. The financial statement is complete and satisfactory, and the financial administration is so able that the expense of conducting the business is only 5.04 per cent. of the money handled. The average cost of administering such enterprises is 8 per cent. and our own is the lowest of which we have any knowledge.

The full report of the Standing Committee having already been published in the Church papers, we do not deem it necessary to republish it in *THE SURVEY*. One or two items of the report should be emphasized. For one thing, the Assembly declared that its new financial plan "neither necessitates nor contemplates the reduction of contributions heretofore made by societies, churches, or individuals to any cause, but rather the enlistment in behalf of the other causes of our people's heretofore unused means and energies."

This means that the pledges of churches, societies, and individuals, on which the Foreign Missions work has been built up to its present proportions, are not to be wiped out and any new beginning made in connection with any new canvass for benevolent funds; but the churches are expected to maintain their standard of foreign missionary giving at least to the amount of their former pledges. Any

other course than this pursued by our former supporters will, of course, mean collapse and disaster to the cause.

Another action of the Assembly expresses the Assembly's judgment that the initiation of new enterprises looking to the enlargement of the work is the function of the Executive Committee, and the Committee was advised in planning its work for the coming year, "to use all possible precaution to preserve the symmetry of our work as a whole, and to give each separate field due consideration, both as to its intrinsic and its relative importance and needs."

The bearing of this recommendation will be readily understood. The action was taken in response to expressions received from some of our fields that they had not been receiving their due proportion of the church's interest and help. We believe this to be true in the case of our Japan Mission, which is, in some respects, of extraordinary importance, owing to the position and influence of Japan among oriental countries. As a matter of fact we have not strengthened our forces in that field for many years past, and they greatly need to be strengthened. The same we believe to be true with reference to our work in Brazil.

The new members of the Committee appointed at this meeting were: Mr. E. H. Seharinghouse, of Knoxville, Tenn.; Rev. A. B. Curry, of Memphis, Tenn.; Rev. Josiah Sibley, of Knoxville, Tenn.; and Rev. Henry F. Edmonds, of Birmingham, Ala.

At his own earnest request, Rev. J. H. McNeilly, of Nashville, whose term expired at this meeting of the Assembly, was not reappointed. In granting his request the Assembly adopted the following expression of appreciation of his long and faithful service:

"Dr. McNeilly, having been a member of the Executive Committee continuously since 1889, when the Committee was moved to Nashville, and having proved in all that time most devoted and intelligent in the discharge of the responsibility and duties of the place, devout in spirit, faithful in service, wise in counsel, instant in prayer, inspiring in courage, tender and strong in his attachment to the cause, we recommend that a copy of this paragraph be

conveyed to him by the Stated Clerk of the Assembly as an expression of the affectionate appreciation in which he is held by the Church, accompanied by the thanks of the Assembly and the assurance of its prayer for the divine blessings upon him throughout the remainder of his life."

In place of the usual popular meeting held in the interest of the cause, there was a joint meeting, participated in by the three Assemblies meeting in Atlanta conjointly, at which an address on the Far East was made by Dr. Arthur J. Brown, of the Northern Presbyterian Board; one on Africa by Dr. James I. Vance, of our Executive Committee; and one on the Moslem World by Dr. Charles R. Watson, of United Presbyterian Church. All these addresses were of a very high order and worthy of the occasion. Dr. Vance's address on Africa was of superlative excellence, and roused to enthusiasm the great audience assembled in the auditorium.

#### THINGS CHINESE

Two recent acts of our Washington Government indicate that the foreign relations of our country are being managed from the standpoint of Christian statesmanship.

One of these was the refusal of the State Department to become a party to the "Six Power Loan" arrangement, which was a shrewd plan of those who believe in the "dollar diplomacy" idea for getting such control of affairs in China as would enable them to exploit her for their own profit. It may be that some business men in this country will lose money on account of this action of our Government, but fortunately they belong to a class who can loose a good deal of money and still be comfortably provided for with this world's goods. In the long run we believe that the conduct of our State affairs on the high moral plane that President Wilson and Secretary Bryan are conducting them on, will work out for the best interests of those who wish to do business with China as well as of China itself.

The other matter that we think is to

be cordially commended is the recognition of the Chinese Republic. We had hoped that our Government might be the first to take this step, but while the former administration was holding the matter up Brazil stepped in and got ahead of us. We suppose that it was proper to postpone the formal act of recognition so long as the *de facto* government at Peking was only provisional. Now that the regular Chinese Parliament has assembled and taken charge of the situation we do not see how any harm can be done by recognizing it as an established government, and its career thus far has been such as to command for it the sympathy of all good men and entitle it to whatever help and encouragement might come from its being recognized by other nations.

To the above we subjoin the following quotations from a letter recently received from Rev. Dr. P. F. Price, of our Mid-China Mission:

"China has not yet arrived at the place where we can say that the Republic is firmly established. There is much party strife, and a permanent constitution has not yet been adopted, or a permanent government erected. The new Provisional Government is facing many troubles within and without. Without are the machinations of the great powers, whose interests are largely selfish. Within is the lack of true patriotism and unselfish service on the part of the Chinese leaders. Grave questions have arisen with regard to the rights of the Central Government as opposed to provincial rights. There are prophets of evil in abundance who predict that the Republic will not stand.

But underlying all of these changes and uncertainties there are a few fixed facts. One of these facts is a change in mental attitude on the part of the Chinese people. Instead of looking toward a stationary past, the Chinese are now looking toward a living future. They have, from the President down, to a wonderful extent, caught the democratic idea. The trappings of royalty and Oriental display have within one single year fallen away as the dead leaves do in the late autumn.

Another fact is an increasing opportunity for the preaching of the Gospel. Without doubt, the greatest event of the past two years has been the formal declaration of religious liberty. And while the conception of what true liberty is must be a gradual development and while, because of ignorance, there are in some ways and in some places restrictions placed upon those who have become Christians, yet the heaven is at work. There are wide social strata, as well as large geographical



areas, that are open as never before to the reception of the Gospel message. The recent visit of Dr. John R. Mott, and Mr. Sherwood Eddy illustrates how the student class can be reached as they have never been reached before. In large centers, such as Peking, Chinanfu, Hankow, Nanking, etc., audiences numbering two and three thousand young men, largely from the Government schools, gathered to hear these men of power speak on the commanding importance of the Christian message; and hundreds at each place signed cards indicating their willingness to study the Word of God; and these are being gathered together in Bible classes for instruction. In many cities, such as Hangchow, Soochow, Nanking, Kiangyin, etc., unprecedented audiences, composed largely of the hitherto unreached merchant classes, gathered especially during the China New Year holidays, to hear the preaching of the Gospel from day to day. From all quarters the news comes that the doors of opportunity are thrown wider open than they ever were before."

#### TROUBLES IN MEXICO

Mrs. W. A. Ross has sent us some clippings from *The Brownsville Daily Herald* describing an attack on C. Victoria, Mexico, one of the stations of our Mission in the State of Tamaulipas. The attacking party was a band of "rurales" who had revolted and joined the revolutionists. This attack was repulsed, forty-two of the attacking party having been slain in battle and sixteen others who were captured having been summarily executed.

Miss E. V. Lee is the representative of our Mission at C. Victoria. We are glad to know that she has already left Victoria on her way home without having suffered any injury in this imbroglio. Her vacation is due this summer, and we were somewhat uneasy lest the tearing up of railroads and the destruction of bridges might make it difficult for her to find her way out.

The rebels have taken the towns of Burgos and Mendez, 125 miles southeast of Matamoros, and are operating against other points in the State of Tamaulipas.

Heretofore the part of Mexico occupied by our Mission has been reasonably free from these revolutionary disturbances and our work has gone on practically without interruption. We regret exceedingly that the troubles have now begun in that sec-

tion and fear that this is a symptom of general unrest, the end of which may be long postponed.

We have persistently deprecated even the suggestion of American intervention in Mexico, but if something indicating a settlement of the troubles and the establishment of a stable government does not develop before long, something in the form of international interference, not confined to America, but participated in by all the countries having property interests in or trade relations with Mexico may become an unavoidable necessity.

These troubles in Mexico are the result of causes which will continue to produce such troubles as long as the causes themselves exist. Much has been done in the last thirty years for the promotion of public education throughout the country, and the people have acquired a sufficient degree of intelligence to make them permanently discontented with the system of landlordism and peonage under which they have lived so long. A further increase of intelligence is necessary in order that they may learn that these evils can be permanently remedied only by peaceful and legal means. Our missionary work contributes directly to this end in its educational features, and the preaching of a pure Gospel everywhere throughout Mexico is the only hope for bringing to an end the reign of violence and the restoration of peace and prosperity.

#### A GIFT FOR AFRICA

A very much appreciated contribution of \$12.66 for our work in Africa was received recently from the members of a colored prayer meeting held every Tuesday night in one of the Seminary classrooms in Union Seminary at Richmond. A request accompanied the contribution that it be sent to Mr. McKee and used to provide some permanent need at the new station of Mutoto, where he works. The contribution is in recognition of the work which Mr. McKee did in the colored Sunday school which he organized and conducted while he was a student at the Seminary.

## TO PASTORS AND CHURCH TREASURERS

**B**ETWEEN June and February our receipts fall off to such an extent that to meet our expenses, which are fixed, we must borrow increasingly till by February we are paying interest on a loan of upwards of \$100,000.

Much of this costly loan would be prevented if our local church treasurers would forward us promptly all Foreign Mission funds coming into their hands.

At present nearly one-fourth of our year's income reaches us the last four weeks of the church year.

No human brain can forecast accurately what these final March receipts will be. On that account no Foreign Mission Board has ever succeeded, or can ever succeed, in precluding the possibility of an occa-

sional deficit at the close of the fiscal year.

The falling off has already begun. Our receipts last month were \$22,800 less than our fixed monthly expenses.

If our pastors and church treasurers will see to it that Foreign Mission funds, even small amounts, are sent us promptly, it will save us interest charges and much anxiety, and will enable us to handle the finances on a far better and safer basis than is now possible.

EGBERT W. SMITH,  
*Executive Secretary.*

EDWIN F. WILLIS,  
*Treasurer.*

June 6, 1913.

## THE RELIGIOUS LIFE AT LUEBO

REV. N. G. STEVENS

**T**HE life of any church people depends largely upon the amount of spiritual food they receive, but this is especially true of those who are nothing more than babes in Christ. In view of this fact the Word of God is daily taught and preached to the natives. To give you an idea of the religious affairs at Luebo, I shall mention the services of one week.

Every morning, except Sunday, at 6 o'clock a song and prayer service is held for natives before going to their work, and each day, save Saturday and Sunday, a preaching service is conducted at 2 o'clock. After breakfast each day the missionary holds a devotional meeting with the boys that are in his yard, but until we learn the language, ours is conducted wholly by the boys. It strengthens us to hear daily our names in their prayers, and quite often all we do understand of the prayer is the native names they have given us.

On Monday evening the evangelists meet and discuss the various sides of the work, and on the following evening they meet with Mr. Martin for evangelistic

classes and preaching, which is similar to preaching before a seminary faculty at home. About dusk on Wednesday, praises and songs are heard coming forth from the village of the natives, who conduct the mid-week prayer meeting alone, while the missionaries have an English service at the same time. On the Sabbath there is a morning worship, when about a thousand gather to hear God's law and love explained to them, and in the afternoon the Sunday school lesson is taught to an audience slightly larger than the former. The Sunday evening service is divided as the mid-week prayer is divided.

Mention might also be made of the theological classes conducted by Mr. Crane, and the short devotion before opening the day school. Besides the regular services, at times we have special ones, such as the recent celebration of Christmas, when more than fifteen hundred attended church. It had been previously announced that the old plan would be altered, and instead of certain children receiving gifts, all who come bringing an offering, and thus show their love to God.



Teachers in the school at Luebo.

One would have thought that such a change would be met with disapproval by the natives, but ere long the sun had driven away the heavy fog, crowds could be seen loitering around the church with their offerings, which when taken, consisted of a large box of corn, cowrie shells, pencils, greatly prized, and some money. Such giving certainly speaks well for a people that is so poverty stricken, and ought to make some Christian people blush with shame when compared to their offering. After the offering and the Christmas sermon by Mr. DeYampert, several were called upon to give reasons

why they were grateful, and as many as three were thankful that God had answered their prayers in sending more missionaries. One was deeply grateful that God had delivered him from a leopard, with which he had had a narrow escape. "Out of the abundance of the heart the mouth speaketh."

Reader, you who claim that you have not time for three services a week, and you, who probably have made your wealth because of Christian environment and are afraid to trust God with it, think of these who gladly give not only their time, but also their means.

## THE WORK AT IBANCHE

MRS. H. M. WASHBURN

**J**ULY 27, 1912, is a date that will long be in our memory, being the day on which we said goodbye to native land. To us who had looked forward to Africa for so long that was indeed a great day. It is true that feelings of sorrow and happiness vied with each other in our hearts. When our future home in Africa was pointed out to us on the afternoon of

December 17th we were happy indeed. Sadness found no room in our hearts on that day. "You will like Ibanché." "Ibanché is beautiful," were the remarks that friends at Luebo had made to us. But we were not prepared for the view that met our gaze when we were perhaps a mile from the station grounds. A broad level road, well nigh filled with





The happy father of one of the best native evangelists at Luebo. He walked over one hundred miles recently to see his son at Luebo. His son is one of the teachers on board the steamer Lapsley.

natives, stretched before us. Interesting indeed were these men, women and children running along on all sides of us shouting "Muoyo" (their word of greeting). But we were weary after the journey from Luebo. Looking beyond the mass of people in front we saw the homes for the missionaries, the church and other buildings, the broad well-kept walks leading from place to place, and in the near background a forest. Viewed from that distance our station looked to be a haven of rest. We may well say *from that distance*, for there has been very little rest for Mr. and Mrs. Edmiston, who have

spent the past year alone here. The splendid way in which they have kept the work of the church, the school and the home for the children all going seems remarkable. Neither has the work of repairs been neglected. New fences have been built recently and others are being built. An administration building which the station has never had, but long needed, is under way.

A few years ago when the missionary force was larger than now, Mr. Edmiston fitted up a shop and taught several boys the use of tools. There are in the homes here quite a number of pieces of furniture such as sideboards, chairs, settees, etc., that were made in that shop. With the arrival of more help it is hoped that this line of work may receive more attention, for if this is to become a self-supporting church it seems necessary to teach these people to make use of the resources that they have and to increase their earning power. Boys who were trained here and are employed by foreigners at Leopoldville and other places are receiving good wages. It is interesting to note that the station carpenter at present is one of these native boys. He does his work well and costs the Mission about \$240 less per year than the man from the west coast who was employed formerly.

The home now has nineteen girls and thirty-eight boys from the Bukuba tribe. Outside of school hours the girls are at present enjoying themselves by digging peanuts. They have both peanuts and potatoes planted on the grounds of the station that would otherwise be lying idle. The boys are kept busy trimming and cleaning walks, preparing grounds about the station for planting, etc. There are quite a number of Lulua boys here from the outstations. These are working to earn their food and attending school. It is hoped that some may become evangelists in the future.

The attendance at school is very good and we may say the pupils are prompt. Those who are not inside the building when the bell strikes 9 o'clock must go back to the village for that day. To see

the boys and girls, and even men and women, who fear being late running from all directions as if life depended upon it, one feels confident that they want to go to school. A special school for evangelists and elders has been started recently, whereby it is hoped they may be better trained for their work.

The most encouraging and most important feature of the work is the religious. The attendance at both church and Sunday school is large. An attendance of 600 at the mid-week service is very common. Some 200 people are present each morning at the 6 o'clock prayer meeting. There is an enrollment of 130 in the catechumen class. A number of classes are being conducted in the villages near by. These meet daily. On Wednesday and Sunday nights of each week the missionaries have a prayer meeting. At the same time the people have meetings in the villages. One may hear as many as five or six different hymns being sung in as many different directions. At such times it is hard for him to realize that he is in the heart of the Dark Continent.

Because of the fact that there has been no missionary to visit outstations and baptize candidates during the past year, the evangelists of these stations bring them here to receive baptism. They spend several days here during which time those wishing to unite with the church are thoroughly examined by the elders with the missionary's supervision. The first Sabbath of the new year was set apart for these people. They began to arrive on the Tuesday preceding. Some walked as much as seventy miles, there being among the number a great many children, ranging in age from ten to sixteen years. In all there were ten evangelists and 325 candidates. These had passed their examinations three months previous and had been on probation since that time. Out of the number, 228 had stood the test and passed the examination here successfully.

The baptismal service on Sunday was very impressive. They filled the two main aisles from the pulpit to the back

of the church where they remained kneeling for communion. We felt that for these so recently in darkness it was indeed a splendid way to begin the new year, and for the church a most encouraging beginning. The Sunday school hour in the afternoon was given over to the evangelists. Each gave a short oral report of his work. Some reported as many as 300 in catechumen classes and as many as thirty unpaid helpers whom they themselves have trained. These children in the faith do not often see a missionary. They do not always have the encouragement that they need and as one of the evangelists expressed it, "Satan is strong in their midst." They requested the Christians here at Ibahehe to pray for them. We send that request on to the many friends in the home land feeling confident that it will be granted.



The dead body of a chief's wife, wrapped for the smoking process. They frequently wrap them like this and smoke them for days and weeks before burial. This is supposed to drive away the "evil spirits" and insures safe passage into the next world. The natives are carrying the body from one place of smoking to another. They usually have as many smoking places as they have deities for the particular family, which is often ten or more.

# WORK OF THE SOUTHERN PRESBYTERIAN MISSION IN JAPAN

REV. H. W. MYERS.

**T**HE work of the Southern Presbyterian Mission lies in three provinces of Shikoku, in Kobe, and in the districts that centre about Gifu, Nagoya, Okazaki and Toyohashi.

## EVANGELISTIC.

The mission has always considered its work to be primarily evangelistic, and has given this branch of the work the first place in its budget and its plans. To preach the Gospel to every creature is our commission and our aim.

Encouraging progress has been made in Toyohashi, where a handsome new building has been completed; and the Christians are united and active under the leadership of Mr. Cumming and Mr. Imamura. The neighboring town of Okazaki, after being many years without a foreign missionary, has the Misses Patton stationed there, and the work is looking up. In Seto and Gifu, near Nagoya, faithful work has yielded gratifying results.

The churches in Kobe are blessed with a group of exceptionally able and consecrated Japanese workers, and all

have had goodly numbers of accessions in the last year. Mr. Naito, the pastor of one of the largest and strongest of the Presbyterian churches of the city, has resigned his pastorate and taken up work under the mission in one of the city chapels with the purpose of bringing it to self-support during the year if possible.

Marked progress is reported from Tokushima, where the Gospel leaven is working in a score of communities. Mr. Hirota, a former official in the Registration office, is carrying on a notable work among the railroad employees. Mr. Ko-umi, a former tax official, has been used in effecting some remarkable conversions, and is collecting the nucleus of a Second Church in the city.

The First Church, with a membership of one hundred and forty, has just assumed entire self-support. Ninety-nine persons were baptized in the province during the past year.

In the adjoining province of Sanuki the number of baptisms reached a total of fifty-one. Last spring it is said that a million pilgrims worshipped at the celebrated Kotohira Shrine in this province on the occasion of its three hundredth



Japanese Basket Venders.



anniversary. An aggressive evangelistic campaign was carried on among these worshippers, when more than one hundred thousand tracts were distributed, and over four thousand portions of the Scriptures sold.

In the city of Kochi several very successful evangelistic services have been held, which have profoundly stirred the city. The Church is as firmly established in this center as in any of the smaller cities of Japan.

Worthy of special mention is the evangelistic work carried on by Mr. T. Kagawa among the poor in the slums and the day laborers of Kobe. For more than three years he has lived in the heart of the worst district in all Japan, perhaps, and living and preaching Christ with earnestness and power. A band of about fifty believers has been gathered, many of whom have records of sin and crime that would make one shudder. More than six hundred evangelistic services in the year, the conduct of three Sunday schools, much literary work including the publication of one book and the preparation of another, the pastoral work of his growing congregation and the conduct of a whole social settlement. This is a record that we wish more of our evangelists could equal.

#### EDUCATIONAL.

The mission carries on its educational work in connection with three schools:

1. The Kobe Theological School has three foreign and four Japanese teachers,

all of whom are also engaged in evangelistic work. The school has had a most important part in the development of the Presbyterian work of the city. There have been twenty-eight students in attendance during the year, of whom five are in the graduating class. A new building has just been completed for the library with additional rooms for students.

2. The Nagoya Girls' School has had an enrollment of fifty in the past year. The school has been handicapped in the past by inferior buildings and equipment, but the carpenters are now at work reconstructing the whole school. A fine Christian spirit pervades the school, and few pass through it without being brought to Christ and salvation.

3. The Kochi Industrial Home is an institution conducted along unique lines by Miss Dowd. Poor girls are received who would otherwise have to work in the degrading surroundings of hotels or factories or worse places. These girls are taught to earn their own living by sewing, embroidery, etc., and while earning their own rice they are given an ordinary primary education, a good knowledge of the Bible and a surprising proficiency in music. The latter given as a reward of industry, and serves as a spur to the laggards. This school outgrew its quarters, and a new building has just been erected, which is already filled by fifty girls. It would be hard to find a more positive evangelistic agency than this school has proved.

*Kobe, Japan, March 1, 1913.*

## NOTES FROM SOOCHOW

MRS. H. C. DUBOSE.

**L**ITTLE or no rain has fallen in this part of the country all winter. The canals are very low, which perhaps is the reason that there is so much sore throat and diphtheria about. In one family eleven died of this dread disease, leaving only the old grandfather of eighty-three years and a little two-year-old grandson; also in the country towns many are dying of throat trouble, one reason

for this fatality is, that the people call in the witches, thinking they can drive out the evil spirits which cause the sore throat, instead of sending for the physician to heal the disease.

Evangelistic meetings are being held at many of the chapels throughout the city now, both in the afternoons and at night. Good congregations attend all these meetings, even a Japanese gentleman stopped

and bought a Testament and one or two tracts at the book table, which is always spread with Old and New Testaments, gospels, hymn books and tracts, and



A native Christian family at Tunghiang.

always open to the public at the Yang Yoh Hang Chapel.

The streets are as full of handsomely dressed people, as though there was no poverty to be seen on every side. Many gentlemen in foreign clothing, from head to foot. Ladies, though still wearing native material, here have it made with tight, rather short sleeves, and a long skirt, often trimmed with ruffles, some

arrange their hair with a huge round puff and a little knot near the top of the head, this they call "a Japanese head," others wear the hair plaited and coiled in a flat knot, low in the neck, this is "the American head;" little ribbon bows make gay all the heads of the little girls, young ladies and the younger women.

There are plenty of children to fill all the schools; consequently, both the Boys' School and the Girls' School at this station are in a flourishing condition.

The doors of any home are open to those who go to carry the Message to them. Many women are seen in this way during the morning hours, while in the afternoons they are met at the chapel. The only difficulty is, that "the harvest is so great and the workers are so few." Two of the native preachers are to move to the country in a few days, leaving only two native and one foreign evangelist in the city; of these three, only one is left here on the Sabbath, two of them going to the country churches for the Saturday and Sunday preaching. Other stations have been receiving new workers, but this station has been trying to carry on the work with the few. Next year when furloughs are due there will be left only one foreign worker to try and hold the work together. Will not some preacher with his wife come out to learn the language and prepare to help?

*Soochow, March 26, 1913.*

## SIX YEARS OF DEVELOPMENT AT HANGCHOW

REV. WARREN H. STUART.

Dear Dr. Chester:

**W**HILE others have given you regularly views of the station work, it has occurred to me to review the growth and lack of growth of the station in the last six years, since I came to the field in January, 1906.

At that time our Hangchow missionaries numbered ten; since then nine have been added, and four (the G. Hudsons and L. Stuarts) removed, leaving our total force now fifteen, or a net growth of five, nearly one a year or fifty per cent. for the period.

Chinese workers (men) have in the same period increased from seven to thirteen, and women from three to five—percentages of 86 and 67 respectively, or 76½ average.

Centers of work have increased from twelve to twenty-four, 100 per cent. growth; property owned, from \$11,400 to \$18,200, 60 per cent. increase; and annual budget from \$7,000 to \$12,000, 72 per cent. increase.

Pupils in primary schools have increased from 79 to 411, and we have united in higher educational work for both

boys and girls, thereby vastly increasing our efficiency along these lines at small cost.

No new churches have been organized in this period, the number still being *four*. Elders have increased from eleven to fourteen and deacons shows a loss of one out of eight. Farther figures are tabulated below from the mission minutes:

Communicants—1906, 421; 1907, 470; 1908, 466; 1909, 461; 1910, 500; 1911, 515; 1912, 494.

Added on examination—1906, 89; 1907, 79; 1908, 62; 1909, 60; 1910, 33; 1911, 33; 1912, 17.

Total native contributions—1906, \$641.98; 1907, \$590.23; 1908, \$613.90; 1909, \$602.86; 1910, \$569.97; 1911, \$649.56; 1912, \$481.95.

Statistics by no means tell the whole story of growth; and are often misleading, but these returns suggest the following reflections:

1. The church statistics are the most discouraging. While the drop in 1912 can be partly explained by the revolution and resultant conditions, this excuse does not apply to the previous half dozen years, which constitute an arraignment against us and the home church that is hard to answer. Why this unfruitfulness? Are we only cumbering the ground, or is the fault in the Chinese? Let us seek the answer from God and by His grace secure for Him more visible results this year.

2. The greatest expansion has been in primary schools, in centers of work, and new workers; all in the line of capital

investment, scarcely ready yet to bear interest. Several of the centers have just been begun, others are not more than two or three years old. Of the net gain of missionaries five in number, three are still studying and the other two have just begun full work. The next six years ought to show much better results than the past six, during which the missionary force has lost four members, and been hardly more than able to mark time.

3. The period has been marked by union—union in the Girls' School, in the College, in the Presbytery, and, with plans now rapidly maturing, in city evangelism. What growth has been attained would have cost much more had it not been for the economies resulting from such united effort.

4. With all this expansion our field is not near covered yet. We bring the Gospel to the attention of less than a fifth of those to whom we are morally responsible as in our field, and of these only a very few come into vital contact with it.

5. Our greatest need is of more spiritual power, which can be obtained chiefly—I started to say, only—by prayer. The home Church can help us more by prayer than any other way. Nothing will more increase our efficiency. Why emphasize again something so palpable, fundamental? Because while leaving the results to the Owner of the Harvest, we feel there is still seemingly a lack of power under which one cannot be content.

*Hangchow*, April 1st.

## “MOTHER STUART”

THE Bi-Monthly Bulletin for April gives an account of a very interesting occasion at Hangchow on January 8th. This was the seventy-first birthday of Mrs. J. L. Stuart, Sr., familiarly known as “Mother Stuart.” A company of friends gathered in her honor at the mission compound and enjoyed a birthday feast, at which Miss Annie R. V. Wilson was the hostess. Rev. Warren H. Stuart, the youngest son of the family, made an address which was not intended for publication, but only for the circle

that had gathered to express their love and admiration for Mrs. Stuart on this occasion. But as the editor of the Bi-Monthly Bulletin remarked: “That circle is so large and this tribute is so altogether just and appropriate, that we will be forgiven for passing it on to the readers of this paper.” The address was as follows:

*Ladies and Gentlemen*,—I rise to make a few remarks appropriate to this occasion. It is a matter of personal privilege. I am not a ready speaker, as you all know, but my subject will afford the needed inspiration.

All of us in this company are alike in our





Mrs. J. L. Stuart, Sr.

respect—we each have a mother. Some of us have mothers who have passed into the life beyond; some have mothers still in the flesh; but amongst us all I alone have the privilege of having a mother here present. And this constitutes my sole apology for intruding on your attention with a few remarks constituting the tribute of a loving son to his mother.

I came to China thirty-three years ago—just thirty-three years and one month to-day. Mother had preceded me by a few years. After a while we began to get acquainted. My first recollection of her is in the room over this one, almost directly over the spot where I now stand, of laying my head in her lap and learning to pray. When later,

“In slippery paths of youth,  
with heedless steps I ran,”

it was her wise counsel, added to a kind providence, that kept me from slipping very much and

“ \* \* \* brought me up to man.”

Best of all, she gave me my best and truest conception of God. For God is love, and she is love; and God is intelligence, and she is intelligent; and, like Him, she exercised a wise and firm government by moral culture. And that is my conception of what God is. All that I am I owe to mother.

There were five children in our family. One, a sister, was early laid to rest in the cemetery beyond the lake; a little brother,

after seven years of beautiful life on earth, rose to join the golden music of the spheres above; three years ago another, the faithful friend, the perfect brother, the beloved physician, was taken from our midst in a chariot of fire. Two only now remain. Each has a home of his own, but we find great delight now and then in coming back to the parental nest. There is one grandchild, the common property of us all. Over this family she has presided with singular grace and wisdom, and made them what they were.

But this is not all her family. Every now and then I hear from other lips than ours the now familiar title “Mother Stuart.” After we fledglings flew away to our new nest, the Barnetts came and were adopted right into the family; after them came others who have shared the same experience; and I should not be surprised if our newest comers would unconsciously fall into the same habit. We will be glad if they do. We welcome you all as brothers and sisters, into the common adoption of “Father and Mother Stuart.”

There is yet a wider circle. In the city and in the country around to hundreds—I started to say thousands—of Chinese, she is the spiritual mother, for through her they have received their spiritual life, and for them she has embodied their first conception of God, in love, and intelligence, and wise, firm government.

There are many interesting reminiscences that could be given, did time permit, which I have learned of in spite of her modest reticence—of how she went to a meeting of the General Assembly, and saw a certain returned missionary; of how he came to her home and saw her; and how he borrowed a buggy from her brother and took her for a drive on the Shell Road and came back looking very happy; and of how for morning prayers the day after the wedding, her father selected “Come ye disconsolate”—these and many other interesting incidents of her early life might be told, but I must forbear.

On behalf of those in whose honor this feast is spread, I wish to thank you all for gracing this occasion with your presence. I wish also to thank our gracious hostess for making this gathering possible. We hope you will do it again, Miss Wilson. Indeed, friends, it is quite possible that twenty years from now, in this same room, under these circumstances, this same company shall gather to do honor to those who sit at the end of the table, and they looking as young as they do to-night. Let us hope it may be so. But if not, we do know that some day we shall all gather again, in that city whose streets are of gold and whose gates are of pearl, and sit down to the table with Abraham, Isaac, and Jacob, and all God's good people from East and West; and I doubt not that among the many greetings at that reunion, will be the loved familiar title of “Mother Stuart.”

## SUCHIEN, NORTH KIANGSU

MRS. W. F. JUNKIN.

**S**UCHIEN is a city of forty or fifty thousand inhabitants, in the midst of a thickly populated plain. The field of this station alone is about seventy miles long by seventy miles wide, containing two million people. What impresses one most is the number of people, men and women, boys and girls and babies of all sizes. One never gets out of sight of somebody.

What are we doing for the spread of the Gospel by *evangelists*? Ordained missionaries, 2; native ministry, licentiates, 2; graduate of Seminary not yet licensed, 1; graduates of Training School, 2; helpers, 9; preaching points outside of Suchien city, 18; organized churches, including Suchien city, 2; number of Christians, 335.

During two months in the winter Mr. Patterson and Mr. Junkin are at home teaching the helpers, who come in from the various outstations, and holding a class for Christians and enquirers, who cannot get much regular instruction. The

rest of the year they are out in the country, most of the time going from church to church preaching, teaching the people, helping the leaders, elders and deacons with advice and visiting near by places where enquirers live.

There are many opportunities to spread the Gospel as never before. China has been thoroughly shaken. They have thrown off the old and are taking on the new. The classics, the foundation of their learning and their pride, are now falling into disfavor. Some says, "We have relied on these books for ages and now see how far we are behind the times." They are publishing new educational books of all descriptions.

Idolatry is not a thing of the past by any means, but the advanced ideas oppose any such worship. In many places temples have been stripped of their idols. The gods of brass are sold for money, the gods of wood are being split up into kindling wood. A little "Earth God" temple, just west of our compound, never



Girls High School, Suchien, China.



Church Bell at Suchien, gift of a Baltimore Sunday School.

has any respectable looking occupants. The "Earth God," with his two wives and four attendants, used to be well painted and shiny. Now their paint and beauty are gone. Rocks, thrown through the small doorway, have knocked off large lumps of plaster, leaving the wooden and straw stumps to show through.

As idolatry goes out, as the room is "swept and garnished," it is the time for Christianity to enter, else Satan will bring in the devils of infidelity and agnosticism, and the last estate will be worse than the first. Even those who do not believe in Christ as their Saviour from sin look upon Christianity as a "good doctrine," which makes its followers good and honest citizens.

Evangelistic work among the women is carried on in Suchien city by Sabbath services at the two chapels, the one in the city and the other at the hospital. One week day meeting is also held at each place. There is also an evening service, led by Misses Johnston and McRobert, for large girls, who, because of customs, cannot be seen on the street by day.

House to house visitation is an important part of the work among women. Mrs. Bradley, Mrs. Patterson and Misses

Johnston and McRobert have their hands full with all the homes they can possibly find time to visit. Mrs. Bradley also holds services at some country villages. The two Bible women, Mrs. Chien and Mrs. Djang, do steady, earnest work visiting the homes and teaching.

Sabbath schools in the central station are well attended. The regular one in the morning has an attendance of 230. Mrs. Bradley's school for outside children usually numbers sixty pupils, while that taught by the two Scotch ladies 130 or more. Some of the outstations also have Sunday schools.

At most of the outstations are day schools taught by Christian teachers. There are thirteen of these with 144 pupils. One of these is a Girls' School taught by a woman teacher. These day schools are of primary grade, advanced pupils attending the high schools at the central station.

The High School for Boys, Mr. McCutchan, Principal, has just graduated the first class of six boys. Two of these young men have gone into the hospital for medical training. Four will teach schools in the outstations for a year or more, but hope to continue their education and take a regular college course. One young man, a former pupil here, has been graduated from the Weihsien University, North Presbyterian Mission, Shantung. He has returned to assist Mr. McCutchan in his work. His mind is fully made up to go to the Seminary to prepare for the ministry as soon as his obligations here are finished. The enrollment in the Boys' High School, fifty-three, has not been as large as usual owing to the disturbed condition of the country and owing to the fact that some of the boys enlisted as soldiers during the revolution and they are still kept on duty.

Miss Johnston has charge of a primary school for boys with thirty-four pupils. They are here fitted to enter the middle school department of the Boys' High School.

The Girls' High School has enrolled fifty pupils during the session with an average attendance of forty-five. Miss



McCutchan is still studying the language, so she has not taken over full control. She keeps the accounts and records of class standing and teaches one class. Mrs. Junkin attends to the other matters. We have two young lady teachers from Hangchow, one lady teacher from the city, a professor of classics and a sewing teacher. Including the Primary Department, there is a twelve years' course of study.

Education for boys has always been highly valued by the Chinese, but it is a new thing for the education of girls to be considered an important matter. There will soon be a demand all throughout the country for women teachers. The most encouraging thing is that the majority of the pupils are from the homes of Christians and enquirers. The influence in the schools cannot fail to impress the other pupils. The students of to-day are the power of the Church in the future.

Because of the many applications for young women to be taught, a school for married women has been opened. It is still an experiment, but gives promise of doing much good. Only enquirers from the country are received as boarders. The women from the city come as day scholars. An undergraduate of our own Girls High School is teaching this school.

The hospital is full of patients, men and women. Dr. Bradley is kept busy with the combined duties of surgeon, attending physician and trained nurse. His assistant, Dr. Yang, who took a six years' course under Dr. Bradley is a valuable man. He is a very competent helper. Another young man, Mr. Yen, has just

received his diploma for six years' study with Dr. Bradley and has gone to Nan-king to attend our Union Medical College. Two young men just graduated from the High School have been taken on as student assistants in the hospital.

Mrs. Patterson, M. D., has charge of the woman's daily clinic in the hospital. This year has been one of the busiest. The daily clinic numbers one hundred or more. Operations, one



Graduates of the Suchien High School.

nearly every morning, are an important part of the work. Many soldiers and others have been brought in with gun shot wounds. There are so many robbers in the country, constant fighting goes on. Evangelistic work is done among the patients by preaching and teaching. The need for a trained nurse is urgent.

We need more missionaries, more native ministers, above all we need the outpouring of the Holy Spirit on every Christian as well as on every leader.

## NOTES FROM TSING-KIANG-PU

REV. LYLE M. MOFFETT.

OUR work here is growing and is far beyond our equipment or force.

The chapel is over crowded at the regular services and our congregation is divided on Sunday and still there is not room. The country work is encouraging, the people listen well, ask intelligent questions and seem to be much interested. I

preached in a small market town about forty miles north of here not long ago for over two hours to a crowd of several hundred people on the street. Another place where I spent Sunday people came into the inn all day asking me to preach to them, some coming again and again. Finally they invited me to go to a tea

shop and preach so that more could hear. I did so and there were a number of people there and listened very closely.

The large city of Bao Ing, about forty miles south of here on the canal, variously estimated at from 60,000 to 100,000 people, we can hardly touch. But it still falls to us to do what we can. Dr. Woods' work is entirely too large for his equipment or strength, treating often during the spring over 1,000 patients a week.

The land is waiting and work will begin on the new hospital as soon as the money can be gotten. The motor boat has been

of great use here since last fall, and has saved the lives of more than one, and many others from suffering and sickness.

We are glad to report that work is to begin on a building to be used for the Boys' School as soon as the weather admits. The Boys' School is in rented property at present, and the number of students small because of lack of room. Those who have been here many years say the opportunity is unprecedented; the people are certainly open to the Gospel as never before.

*Tsing-Kiang-Pu.*

## A MEXICAN FUNERAL

MRS. L. BARRY ROSS.

OF ALL pathetic sights on earth to me, a Mexican funeral is one of the most pathetic—the most heartbreaking. This is the experience two Protestant missionaries had at one a few weeks ago. The missionary was sent for to conduct this funeral, because the poor man had died suddenly without confessing to the priest and without having taken the last sacrament.

He was a good, upright shoemaker, and a Catholic—had died of heart failure seated at his bench, but the "padre," of course, was not there, and the poor man not knowing that he was going to die could not confess.

His poor wife was denied the comfort and consolation of the Church, because he

had not confessed his sins to a mere man. The truth is—he was "a pobrecito" and his family was poor and had not the amount to pay for a church funeral.

The missionary, always ready to help the poor and comfort the sorrowing, went to this humble home of the shoemaker, and there assembled were perhaps two hundred friends. Don Pancho had been a popular man, a member of three or four lodges, and they were willing to pay all respect to his remains, but the mother church, so called Christian, would not even allow his body to enter the portals of her doors.

The minister had scarcely begun the service when a messenger rushed in and announced that the priest had relented and the remains could be taken to the church. The poor widow exclaimed, "Dios, sea bendito" (God be praised) and began to scream. I presume from joy. But, sad to relate, that was a false report, no doubt, said by some wicked person to stop the Protestant service, because at once the undertaker announced that it was a mistake and that they could not go to the church. So the missionary continued with the service. There were several Protestants attending the funeral, so we began to sing, "Jesus lover of my soul" in Spanish, and the words seemed to comfort the bereaved family, the mourning ceased, and every one stopped talking and laugh-



A notable statue at Matamoros.

ing and listened attentively to the words.

This part of the service being finished, we passed out to repair to the cemetery. There were perhaps awaiting us twenty carriages in the street, only a few were permitted to ride, the others formed a long procession and marched behind the hearse, carrying banners of the different lodges of which he was a member.

We observed at once that we were not being driven to the cemetery but rather to the Catholic Church, and, strange to say, although having been denied even to enter the church, the poor, ignorant, superstitious people bore the body by the church, hoping no doubt that they might be allowed to enter, if only in the vestibule, but when we reached the church the doors were closed, and they could only bow in submission. However, to show their rever-

ence and love for the church, they doffed their hats and made the cross.

The cemetery was finally reached, the laughing and talking continued until one of the friends requested silence, and the missionary concluded the service. Then it was a small boy stepped up close to the grave and read a poem on Death; two or three eulogies were pronounced by members of the different societies.

The only thing that was at all like the funeral of an American was, that the friends placed beautiful flowers on the grave, but later, they will remove them and put paper flowers, wreaths and crosses.

So we drove away from this dreary, lonely place wondering why such ignorance and superstitions exist in our own enlightened land, for this occurred in Texas in 1913.

*Brownsville, Texas, May 1st.*

## HOW THINGS LOOK TO A NEW COMER IN KOREA

MRS. F. M. EVERSOLE.

NOT having seen a letter from Chunju in such a long time you may have forgotten all about those Eversoles you started out, and be laboring under the impression that they never reached Korea. So this is just to let you know that they did really get to the old, slow, sleepy chosen land.

Dr. Reynolds has just resigned from his manifold duties in the Boys' School here in Mr. Eversole's favor, and thus enhanced to them both ten-fold the joy and beauty of existence! Our house is close enough to the school where his work is to be for me to hear distinctly the clamor of the Korean children as they study. Doubtless you will say, "You need not be very close to hear that noise." When listening to it one is lead to wonder how they ever learn anything and what kind of nerves they must possess.

We are just now feeling that spring fever is on the way to "become" soon, and there are many, many who will be happy when the warm, balmy days come to stay. The winter is miserably hard for the poor, shivering, starving creatures who have so

little wherewith to feed and warm and clothe themselves.

The little grimy beggars swarm around our doors, and I feel sometimes that I would like to adopt them all just for the pleasure of seeing what they would look like with all of the grime and soot washed off, and knowing that they were warm and full. So many of the Koreans have had their rice fields taken from them, or else ruined, by the march of progress over their land, that doubtless they are in more dire distress than ever before.

If you could have seen the boy who came to us some months ago, with his dirty hands and face, and tousled head with long braid of hair hanging down his back, you would scarcely recognize the gentleman with slick, shining, close cut hair who now walks about our place with such a conscious air of his own improved appearance. A Christian boy told him the Bible said it was a shame for a man to have long hair, and although it was the Sabbath day, they considered it their "Christian duty," and off came that symbol of unbelief.





Kwangju school girls seesawing.

Surely, Korean girls are spry.

I'm sure that in all of his life he had never met up with a cake of soap; and since he has learned the miracles it works, he takes great delight in making his face and hands clean. And when I see him put on his American boy's cap and long white coat and start off to the city shopping, I feel that a good cake of American soap can work a miracle in a boy's soul as well as with his face and hands.

Last week Mr. Eversole bought ten cords of wood, and men delivered it in three days, carrying it ten miles on their backs. By 3 o'clock in the afternoon they would be seen coming slowly along "goose fashion," and before dark the yard would be full of jabberers standing (not sitting) around, pulling on their long-stemmed pipes and waiting for their pitiful ten cents. It is unthinkable that in this day and time of the world's amazing progress, there can be a people so slow and benighted as these Koreans. For the most part, they are moving along in the same

muddy paths traversed by their worshipped ancestors thousands of years ago.

No wonder our plain, unattractive homes and simple mode of life looks like lavish splendor to them, as they come by the dozen and gaze through our windows and walk around our houses.

When we come from church on the Sabbath day and see the river banks dotted with women who have broken a hole in the ice and are making the hills echo with the sound of their wash paddles, and meet men carrying all kinds of loads; men and women who have never heard of a loving Saviour, or if they have, go on their stolid ways, unbelieving, carrying their heavy burdens on their backs and still heavier ones on their souls, it does seem that we are doing so little to bring to them the light that has never failed. If we had just one of Mr. Carnegie's million-dollar libraries (minus the library) what miracles might we not hope to see wrought in Korea.



## THE CROSS OF CHRIST MAKES EVEN THIS EASY

ANABEL MAJOR NISBET.

COMING home from school yesterday I passed the home of a Christian, where a five-months'-old baby boy had died that morning, I thought I would stop a moment and say a word of comfort to the poor mother. Now in Korea if a baby is born dead or dies of any contagious disease it is wrapped up in a piece of straw and hung in a tree, for the "Honorable Spirits" are angry, and it cannot be laid to rest in the ground. Even when the little bodies are buried they are often just wrapped in straw and put in shallow hole, and straw built up over them.

When I entered this home I found the mother kneeling on one side of the little white coffin and the father on the other. The father had made a little wooden box and the mother had neatly covered it with plain, cheap white domestic, across and almost covering the top was a large cross made of bright red Korean paper. Mr. Yunn, the pastor, came in, we sang a song and had a prayer, and the little box

was put in a "jikky" (a kind of basket arrangement that a man carries on his back) and the coolie started to a Christian cemetery accompanied by the father and uncles of the little boy; as we watched them pass out of sight the mother turned to me with tears streaming down her face and said, "Oh, Pouin, the cross of Christ makes even this easy." All night long I contrasted the hope in that mother's tone with the hopeless wailing of a heathen mother I heard out on the hills crying aloud in bitter anguish for one whom she had no hope of meeting again.

Oh, Christian mothers of America, the cross of Christ has made many things easy for you, as you stand by the graves of your own loved ones and see the "stars shine through your cypress trees" pointing to a glorious resurrection, can't you love more, pray more, give more for the women who know Him not.

*Mokpo, Korea, March 6, 1913.*

## BIBLE STUDY IN KOREA

REV. S. DWIGHT WINN.

IN ACCORDANCE with my "New Year resolution" to do my part in keeping you in closer touch with the work of our station, I am sending this second letter so soon after the first one.

Interest for the past month has centered in the Bible study classes for men and women. Mention has been made in articles from our mission of the poor crops last fall and of the consequent dire poverty, almost amounting to a famine in some sections. Perhaps in no section has this been felt more than in the Chunju territory. Owing to these conditions it was feared that the attendance on our classes would not be large; for when a man or woman comes in to these classes not only the expense of the journey, in many cases a very long one, but

rice enough for the ten days' stay has to be provided for.

It was another instance, however, of lack of sufficient faith, for in spite of these conditions between 300 and 350 men came in, and to the woman's class a week later 100 women!

The men's class was taught in five grades; Mr. Tate, Dr. Reynolds, Mr. McCutchan and Mr. Clark being in charge of four classes, while Mr. Kim, the new pastor of the West Gate Church, taught the other. Unusual zeal and earnestness characterized the classes, one of the teachers referred to the ten days' study as "a mountain-top experience."

From the first we "new missionaries" have been impressed, encouraged—yes, and rebuked by the way in which the

Koreans study their Bibles, gladly availing themselves, even at great cost, of every opportunity of instruction in its truths. But the impression doesn't become dulled by years of work among them, for yesterday afternoon I heard one of our older missionaries, just returning

from her class at the Bible school, tired in body but perfectly happy, say: "O, I wish the people at home could just see how these women listen, they just drink in every word!"

*Chunju, March 4th.*



Miss E. E. Kestler and pupils, Chunju, Korea.

## A KOREAN FAIR

J. KENTON PARKER.

**W**EEK before last we heard that a fair was to be held at Umnay, the county seat of this district, and we decided to take advantage of the opportunity to preach the Gospel. Before telling of our main work we might speak of the fair in general, as a Korean fair is different from any other kind, I suppose.

In the first place one member of each family must go, as the government issues orders to that effect. Then every one walks, except the foreigner or an occasional Japanese. I rode Mr. Bull's horse part of the time and Mr. McEachern a Korean donkey, which was worse than walking, as Mr. McEachern will no doubt testify if you will ask him about it. All along the road we could see the men,

children and older women traveling in groups. This gave us a good opportunity to distribute tracts and speak to the individuals as occasion offered. Our teachers and helpers made good use of these opportunities.

When you reach the fair grounds, which in this case was a rice field, you see first of all a big crowd gathered in a circle around the Korean band or bands, for every village of any size has a band, and these vie with each other as to the amount or variety of the fuss they can make. The instruments are mostly drums and gongs; the former is covered with skins and the latter made of brass or tin. The men are all dressed in gayly colored clothes and head dresses, and as they beat their drums they dance and





Chunju School girls and teachers on the way to a picnic.

caper. Every band has a flag and a lot of three-pronged poles, which are usually carried by the boys.

If the center of the field is not occupied by the band then it will be by the wrestlers. A Korean has this in charge and selects certain boys who amuse the crowd, which stands for hours watching this sport and occasionally cheering as an especially good point is made.

All around the field are little booths where every kind of thing is sold and dinners are served. Off to one side you will notice a lot of smaller groups. These are the gamblers, who are so intent upon their own sport that they neither see nor care for anything else.

The exhibits are scattered around in different houses all over the town and would really do credit to any fair. They consist mostly of rice, beans, wheat, barley and all kinds of agricultural products, silks, bags, mats and shoes. You see numerous ribbons of different colors marking the best specimens. The school exhibits were especially interesting, showing the work of the pupils. Our Girls' Academy sent some of its work, chiefly from the industrial department. The officials received us very kindly and gave us a special escort during our tour of inspection, decorating Mr. Linton and me both with bows of blue ribbon, a tribute no doubt to our looks; certainly not to our learning, as neither of us could say much more than "thank you" in Korean and not that much in Japanese.

Now as to our work. We took out a good collection of Bibles, hymn books and tracts to sell and thousands of leaflets to

give away. Buying some poles and four mats we erected a booth and spread out our books. Two of our teachers had charge of this booth and remained out there all the time, doing individual work as occasion offered. A good many people would stop to look and then perhaps ask questions.

Twice a day we would get up on a little bank and hold a service. As soon as the people heard the singing they would begin to gather, and we always had a good number, usually about two or three hundred, which were as many as could easily hear. Sometimes we had three or four sermons at a service and sometimes a man in the crowd would start an argument or ask a question which would call for explanation. The people listened well. There was scarcely any noise at all and we were treated much more respectfully and courteously than we would have been by an American crowd. And they seemed eager to hear and to receive the tracts which we distributed after the services. The afternoon Mr. Bull spoke, he said to Mr. McEachern: "I wish we could get a picture of this and send it to THE MISSIONARY SURVEY." If you could have gotten this picture you would have seen the eager hands stretched out as the men crowded one another to get a tract, and you would have felt with us that it is indeed a privilege to carry the Gospel to such a people.

We feel that the week was well spent, and we want you to pray with us that the seed sown there may bring forth a bountiful harvest of souls for our Master.

*Kunsan, Korea, March 24, 1913.*

## A VISIT TO SOONCHUN

W. P. PARKER.

I WANT to tell you about a visit that I made to our new station, because it was so good; you ought to have been along. I wish each of you that may read this could have gone on this seventy-mile trip with me and that you might have seen what I saw. I wish I could express the pleasure of a trip of this kind, but there, let's go together some time, if not in reality at least in imagination, 'twas fine.

The trip is a beautiful one, over numerous passes, down valleys with sparkling streams in their midst, winding around rice-fields, graves, stumps, trees, posts—anything is put where the road ought to be. But why shouldn't it be, who can think of the petty matter of time in the East? The Japanese are putting in quite a number of good roads now, however, about four miles this side of the compound you strike a military road that would do credit to any country, graded and macadamized. The compound is on a very pretty hill overlooking the city, and commanding a good view of the surrounding country. The Soonchun folks couldn't want a better location.

I went down alone to stay a week till Mr. Coit could come, living in a small structure put up for the purpose as a foreigner has had to be at the station while the work was going on. I made the acquaintance of the Koreans, such fine people they were, too. I felt at home at once among them, and was seldom without a visitor. Let me introduce you to some of them. There was the school teacher, just from college, speaking a good deal of English. With his assistant and one or two other young men he used to come daily to study, each of us learning some of the other's native tongue. He was a fine young man, so in earnest; it was a great pleasure to be with him. One of his friends (having a name similar in sound to my own by the way) I was told had suffered persecution from both his

father and mother, who were unbelievers and who had driven him away from home. He was very quietly and humbly following the Master, an inspiration to all. There was the elder in the church there, a nice old gentleman, who talked with me a great deal, and persuaded me to attempt a talk in church Sunday. I asked his advice about going to one of two churches and he sent me to the weaker.

One night as I sat in my room after supper two little school boys came in with bundles under their arms. I asked their wish and they replied, "We came to study the Bible." The dear little fellows! They knew the passage they wanted explained and we turned to it going over it together, I giving what explanation I could. We studied for half an hour or more on the passage, I think, and then I showed them the pictures in the back of my English Bible, telling them what they meant. They followed it all, turning down the page every time I gave them a reference. Their Bibles were worn, showing study that would put many a one of us to shame. Finally they wanted to study some English, and I gave them the alphabet with transliterations, which they thought duly hard, so much harder than their Chinese characters that they mix with their own writing, a different character for every word! And I want you to know my little heathen, as I call him, too. He came to have a sight-see of a picture roll that I had on the life of Christ, and was so taken that he came back the same night with his chum, a heathen also. I talked with them about Jesus, and told them to go to church; they put my advice into action by going with me that very night, staying through a long service, too. The little boy was quite taken with everything, it seemed, and came back to see me a good many times. I do hope he can be persuaded to come to school, he is such a bright little chap.

Wednesday night I went out to another city ten miles distant to the mid-week prayer meeting. I had sent no word, so no one knew that I was coming, but men began to gather early from a distance. One brother came soon after I arrived, and occupied most of the afternoon in the perusal of his Bible. The church was packed with both men and women, and a great many were outside, so we had to leave the doors open, in spite of the fact that it was a very cold night. One brother walked about ten miles over a high pass, going back that same night; another with very weak legs came about four miles. They were so eager to hear God's word, and gave me the very best attention. I certainly deemed it a privilege to be allowed to meet men of such zeal. Oh, they love the Bible story, how they do want it taught to them; what a joy to work among such people!

And then the Sunday schools at Soonchun on Sunday. The church was packed and the doorway lined with people eager to learn. The classes were divided simply by curtains of thin cloth, and, of course, there was bound to be some confusion, but under difficulties of this kind they learn the lesson and commit verses. I wish the Sunday school scholars at home, little and big, could see the great zeal shown in the study and memorizing of the Scripture. Is it any wonder that they can put us to shame in the knowledge of the references for passages when they are willing, nay, glad more than glad to endure cold, be in cramped quarters, listen while the noise of others is so diverting, do anything to hear and learn? Why we have had to have a nicely heated church, large enough to hold three or four times our number, picked teachers who could tell the story in such a way that we had to listen, a picnic or two and entertainments scattered in, and then ten chances to one we would miss two Sundays of three. They love to commit, ap-

parently never get tired of repeating after you till they know the passage by heart. We do much of our teaching in this way, and it attracts the children. After all it is their way of studying, a way that makes you wonder at the amount that they can learn.

After church there was another Sunday school for the heathen especially. The school teacher gathered around him in the church a crowd of youngsters and taught them who Christ was, how He was born, some of the first events of His life, and the short form of the commandments. It is the work in little heathen Sunday schools of this nature that is the greatest work in Korea to-day, I truly believe. These children are so degraded, they need the Saviour so much, and they are so eager to learn of Him. I asked one of my little scholars if he knew what Jesus spoke on the mountain. "No; teach me." It is the cry that goes up from these children to us: "We do not know, but, oh, teach us, we want to learn, we want to know the message that Jesus brought." We want your prayers, that we may be able to reach and tell them the story, the story that is so precious to them. The little boys and girls are so attractive, the Gospel message is so truly for them, the Bible truths are so much desired. God be praised for letting us have, however, an humble place in this, His great work.

Mr. Preston hopes to move down now in a few weeks, and before long the whole force will go. They have a grand field to work in, a great people to work among. God has richly blessed the work all over this country. Oh, what joy in His service is found here. Pray for the spread of the Gospel among those so sincerely desirous to hear of Him who died that they might live; pray that we may rely on God and do our best for Him in His work, for truly it is the work of the Lord.

*Kwangju, Korea.*





## AN ITINERATING TRIP TO KOREA

REV. L. TATE NEWLAND.

THOSE of you who live near your churches and are kept at home by a shower of rain or a late cook or some other good reason might like to know how we go to church in Korea. I am so new at itinerating that as yet the novelty has not worn off, so I suppose it makes a more vivid impression upon me than upon the older missionaries.

I am going to tell you about the first trip I took alone. It was to examine catechumens, for as yet my Korean is too meager to attempt much preaching. The day before starting was spent in baking and getting ready, for enough food to last me ten days had to be packed in my traveling box, and enough bedding and clothing made up into another bundle, because a missionary who values his life does not eat Korean food and one who values his person does not sleep on a Korean floor. Bright and early in the morning I started my man out with my load, which was about 175 pounds, and he was to carry that on his back to my stopping place, and be there in time for supper, which he did. I started some hours later, expecting to make my destination some time in the afternoon, which I did.

Do not think we have fine boulevards through these mountains, for it is far from that. The only road I had most of the way was a foot path, that twisted over mountain passes and wound through valleys, never wide enough for a wagon, making these twenty-five miles equal to forty at home. If it were not for the enchanting scenery that constantly opens to view it would get mighty monotonous to stumble over stones and to ford streams, but as it is there is a constant feast for the eyes that compensates the difficulty of travel. I do not think that western North Carolina can equal the magnificent scenery we have here. Great rugged mountains overlooking the peaceful valleys, and even though most of the

mountains are bare there is a stern grandeur about them that is hard to describe. I remember going up one long pass that took the breath of both my horse and myself, but at last I was able to see beyond, and the view I saw is indescribable. It looked as though the earth had hurled itself like a great coming wave against some gigantic cliff and as it was hurled back it solidified, and stands there to-day a great mountain with lesser peaks leading up to it. As one sees the mountains, the valleys and the many rivers that fill this land, he is forced to say that "only man is vile." But this is aside from the subject.

As I said, I went out to examine catechumens, for as you all probably know, we are somewhat Methodist out here, in that we require all our church members to go on one year's probation before we take them into the church. So as soon as I got to my place I ate my dinner and sent out for the catechumens. It might be of interest to know what we ask them out here, so I am going to give you a brief of the questions I used. First, their name and age. If the party is a woman she will not have a name and I will have to inquire if she has a son and put her down as his mother or as her husband's wife, for a woman is so little thought of out here that she rarely has a name of her own. I then asked about the family life, and if the other members of the family believe. Then came the main questions. Since when have you believed? Why do you believe, have you put away sins, do you now have a desire to sin, have you put away your idols, if you sin can you go to heaven? Do you know the ten commandments, apostles creed and Lord's prayer? If a believer dies where does his soul go and through whose power, if a sinner dies where does his soul go and why? Who is Jesus' father? Why did he come to this earth and will he come again? How did He die and where is He now and what is He doing? What

does the Trinity mean, how many persons in it and what are their names? Do you observe the Sabbath, have you preached to others and brought them to church? Do you pray and read your Bible every day? If there are any other "why" questions I or the helper want to ask we ask them. I wonder how many church members in the home land could answer as well as these people? Yet these people, just out of heathendom, if they can answer these questions well have to go another year and then stand a more rigid examination before they can enter the church, so you can easily see that we are not just bidding for numbers. I remember one old woman who I was examining and she was droning out her answers, but when I came to the question, Where will you go if you die? she flashed out "Chendangei kallao" (I intend to go to heaven). Poor old soul! If you could see how she had to live here you would not wonder at her enthusiasm over going to heaven. Another old woman said, she did not have any sense, she couldn't read, but she knew Christ came and died for her and that if she believes in Him she would go to heaven when she died, and I believe she will.

After the examination I would generally hunt a little, and then get ready for the night service. I lead one night and my teacher the other. I know very little of the language as yet, but these people are so patient and it is so important that I get the language that I cannot refrain from practicing on them. I spent a night at each place and then each morning moved from five to fifteen miles to my next stop. My load coolie did all my cooking and while it was not exactly a *la Delmonico*, I fared very well. I had oatmeal and eggs for breakfast, pheasant and potatoes for dinner and perhaps rice

in the place of potatoes, and what was left for supper. Regular camping fare in camping style.

There is a great deal of pleasure intermixed with the discomforts of an itinerating trip, for the game is abundant here as far as pheasants, ducks and geese are concerned. I would go out each morning and afternoon, and though a notoriously poor shot, always got a pheasant or two. Those of you wear out your clothes and tempers chasing a few little quail do not know what real pleasure is until you knock down a pheasant as large as a large chicken. But lest you think it all fun I will warn you that to lose your road and to wander around over the hills on a cold day has little pleasure in it. To eat one's food with a dozen or so opened mouthed spectators standing around has its discomforts. To have to watch the door while dressing and to be absolutely unable to take a bath for ten days because of lack of privacy has little to recommend it. Why mention flies and dirt and smells, they are a part of our itinerating experiences, when we are seeing the Gospel spread among a Gospel-hungry people. The grain is here, though the work of gathering is sometimes a little dirty and unpleasant. Every time we go out on a trip and see what God is doing for these people through us we can but pray for more strength and endurance to go farther and stay longer.

Then comes the morning when that one trip is over and one can turn his face homeward again. And what are all the discomforts of a trip anyway when one comes in sight of a comfortable home, a nice dinner, a waiting wife and baby and a great big tub of warm water. I believe I like itinerating.

## ZEAL OF THE KOREAN PRISONERS

DR. W. H. FORSYTHE.

THE following extract from a letter from a worker in Korea shows the zeal of the Korean Christians, who like Paul and Silas and the apostles of

old were enabled of God to bring good out of evil, and to bring good out of their imprisonment.

And we know that all things work

together for good to them that love God, to them who are called according to his purpose.—Romans 8:28.

"You will have heard that ninety-nine of the men in connection with this so-called conspiracy case have been released. They have been doing good work while in prison. They had Bible study and prayer meetings three times a day and one man read his New Testament through fifteen times during the term of imprisonment. When the men went to their homes they were joyfully received. At Pyeng Yang it was stated that between eight and ten thousand people were at the station. It was a great sight and all the men seem to have displayed a great deal of zeal while in jail. The Methodists only had six men amongst the men and they are now wishing they had more, as the men received so much grace while in jail that they do not want the Presbyterians to have the benefit of it altogether."

Dr. George Heber Jones, in the May number of *Men and Missions*, says in regard to the effects of the trial in part:

"It is the judgment of the missionaries that there has been no noticeable change in the attitude of the Korean people at large toward the work of Christianity. The growth of the Church shows a tendency to solidify and there is no lack of new accessions in the various parts of the country."

For all these blessings of God, let all Christians rejoice and praise the Lord for all His manifold mercies upon all His work.

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High.—Psalms 92:1.

## Our Work To-day

MRS. J. W. MEEK

Oh! the work we find to-day,  
China waiting far away,  
Through the darkness spies a gleam,  
Shaking off the Buddha's dream.  
Cries aloud beyond the sea  
For more light to set her free,  
Can we fail this cry to heed  
Quick! Oh, quick! the message speed.

Oh! the need we find to-day.  
Let us help while yet we may.  
Africa is God's own field,  
Giving forth its willing yield.  
Cuba and Brazilian lands.  
Lift aloft their pleading hands,  
Waiting, waiting, while we play;  
Do we help them all we may?

Oh! the hunger of to-day;  
See the staid Korean pray,  
Crying for our Church to hold,  
Stay, and keep them in the fold.  
Souls of Nippon wavering still,  
Changing worship at a will;  
Hungry yet, they sit each day,  
While their gods sleep on alway.

Think, oh women of to-day!  
Others yet are on our way;  
Home and foreign work abound.  
Now, in Montezuma's ground,  
In our mountains, on the plain,  
Where to live for God is gain,  
Pray, oh! pray for time to tell,  
We have served our Master well.  
*Camden, Ark.*



## A FIFTY THOUSAND DOLLAR BEQUEST

THE WORKER FALLS, BUT THE WORK  
GOES ON.

**A** FEW weeks ago William W. Borden, a young graduate of Yale and of Princeton Theological Seminary, started for China to begin his life work as a missionary among the Mohammedans of the Province of Kansu. While in Cairo studying Arabic and Mohammedan theology under the guidance of Dr. Samuel W. Zwemer, he was stricken with sudden illness and died on April 9th. Mr. Borden was of a wealthy Chicago family, whose father, dying seven years ago, left him several million dollars. While at Yale young Borden was a leader in religious work and founded and largely supported the Yale Hope Mission in New Haven, whose object was to minister to the religious and physical needs of unfortunate and outcast men. After completing his

academic and theological course Mr. Borden served for a time as one of the secretaries of the Student Volunteer Movement. Through his speaking and especially through his life and example he has been the means of enlisting many college students to devote their lives to the missionary enterprise. Apparently with unlimited opportunities for effective work ahead of him this young Knight of the Cross has not been allowed to reach even his chosen field of work. "God buries His workmen, but carries on His work."

Mr. Borden made bequests amounting to about \$800,000 for various missionary and charitable objects, and among them one of \$50,000 for our work in Africa and in Japan.

## PERSONALIA

**D**R. AND MRS. A. A. McFADYEN will sail from Vancouver, returning to their work in China on June 4th. The Doctor has occupied a good portion of his time while at home in special study and hospital practice in order to fit himself more thoroughly for efficient work on his return. No doubt all returning missionaries receive cordial welcome, but we imagine that a returning medical missionary, full to the brim with new ideas of how to take care of people's health and how to deal with those who have no health, would receive a welcome that would be especially enthusiastic. Dr. McFadyen rendered us some valuable platform service while he was at home, for which we are duly grateful. We congratulate him on getting back to his regular work and the Hsuehoufu Station on getting him back.

A letter from Miss Sallie M. Lacy, of Tsing Kiang-Pu, speaks of the increased attendance on all church services and the addition of several influential people to the list of church members. She says, "It has been quite a problem to accommodate the crowds in our very inadequate building. This is in keeping with the news we receive from all parts of China."

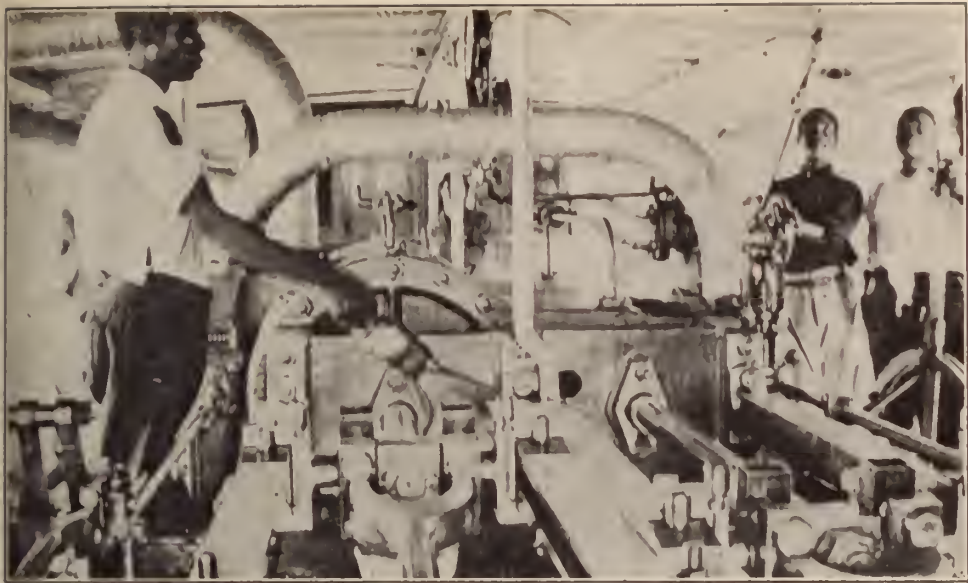
An item of information in Miss Lacy's letter is that Rev. and Mrs. A. A. Talbot will

leave for home on their year's furlough on May 8th.

A note from Rev. Chas. A. Logan gives the good news that the Tokushima Church, having attained the status of self-support, has been organized as an independent church and that a pastor, six elders and three deacons were ordained at this service. Rev. Mr. Uemura, the leading minister of the Church of Christ in Japan, came down from Tokyo to preach the ordination sermon.

A note from Rev. A. A. Rochester announces his arrival at Mutoto, our new African station, on January 2nd. He says of the Mission meeting, which he attended at Luebo on his way out: "It was so like the meetings of past years in point of numbers. We were like an army making plans for an immediate attack upon the enemy's territory."

A note from Rev. J. McC. Sieg, dated April 18th, stated that he and Mrs. Sieg and Mr. Hillhouse were on board the *Lapsley* on their way to Luebo. The *Lapsley* was in charge of Mr. and Mrs. McKinnon, who, Mr. Sieg says, were managing her beautifully. They were accompanied by Miss Van Lio Court, a Belgian lady going by way of Luebo to a concession of the Belgian Protestant Missionary Society,



Down in the engine room of the Lapsley.

which is just opening a new work in the Congo, east of our Mission. Mr. Sieg reports the party all well and "yearning to get back home," where they could take up again the work of preaching the gospel to their African people.

Mrs. Motte Martin met with a rather unpleasant reception on her arrival in New York harbor. She brought with her a native nurse, who could speak no English and who is a hunchback. On that ground she was detained at Ellis Island and not allowed to land in New York. Not understanding the reasons why she was detained the nurse was, of course, terribly frightened, and Mrs. Martin was in very great distress on her account.

Mrs. Martin found a friend in our old friend, Dr. Wm. H. Marquess, who is now a teacher in the White Bible School, New York. Dr. Marquess went with Mrs. Martin to Washington and through the kindly assistance of Speaker Champ Clark secured the waiving of the legal technicalities in the case and the release of Mrs. Martin's nurse. In this case a friend in need was a friend indeed.

A cablegram from Shanghai announces the sailing for home of Rev. and Mrs. L. L. Little, of Kiangyin, and their expected arrival at Vancouver on May 18th. Mr. Little's furlough was due this summer, but his home-coming was hastened by the illness of his brother in North Carolina. Before this number of THE SURVEY is printed, if there is no Providential delay by the way, they will have reached home and received the usual home welcome from their large circle of relatives and friends.

A note from Rev. H. S. Allyn announced his safe arrival in Rio on April 8th. He says, "We

had a pleasant voyage and arrived in good health." We know what kind of welcome he will receive at Lavras on his return, especially from any members of that station who might happen to be not in good health.

We regret to learn that Miss Rida Joulomon has not been well since her return to China, which we fear is due to the fact that we gave her practically no rest while she was at home on furlough. She was so much in demand and had such a willing spirit that we unconsciously failed to remember that she needed some rest, as all missionaries do when they come home after eight years of service, especially in China, where our missionaries are always subject to the nerve-racking experience of contact with thronging crowds of curious, ungracious and unsympathetic people. On his return from China in 1897 the Editor's own experience in this matter was expressed in the following words:

"One of the least enticing phases of missionary life in China is that you can never get away from these people. They encompass you like a suffocating atmosphere, which one feels at times to be intolerable, but can in nowise escape from. The missionary can only fortify himself against the nervous irritation it produces by nursing visions of the time, when, at the end of his eight years' term, he will be able to renew his vitality by breathing once more the air of his native woods and hills. In China he feels at times that one breath of these were worth a king's ransom."

A letter from Mrs. S. P. Fulton, of Kobe, dated April 11th, stated that Rev. W. McS. Buchanan and family were to leave for their home furlough the following week. No doubt

their arrival will have been announced in the church papers before this number of THE SURVEY sees the light.

Mrs. Fulton says that about eighteen hundred children gathered in the large auditorium of the Y. M. C. A. Building in Kobe on Sunday afternoon, April 6th to meet the Heinze party as they passed through on their way to the World's Sunday School Convention at Zurich.

Some years ago we had a correspondence with some of the teachers in the medical department of the University of Virginia with reference to a student in that institution who wished to go to China as a medical missionary. The letter we received expressed the opinion that the young man in question had as fine gifts and attainments as ever were buried and thrown away on the people of China or any other benighted land. Our response to him was that several of the finest men ever graduated from that institution had not deemed the work of a medical pioneer in a nation of 400,000,000 people, carrying the blessings of our medical knowledge to those who were deprived of them, unworthy of their gifts and attainments, to say nothing of the spiritual motives which actuated them in consecrating their lives to that service. One of these men to whom I refer was our Dr. James B. Woods, of the North Kiangsu Mission. In a letter just received from him he makes the following statement. "Had I to choose again my life-work, I would not make any other choice. Our attendance at the dispensary is about 250 a day. Our hospital is full, and I am having to turn patients away." This is the message that comes to us from one of our medical missionaries. They are bringing relief to hundreds of thousands of sick and afflicted people every year who, but for their work would have no relief. In doing this they are opening their way to the hearts of these people for that relief which the Gospel brings to sin-sick souls. Surely it is a noble life-work for any man. The salaries received by these medical men are just the same as those received by other missionaries. Some of them, if they had entered the field in the home land in competition with other doctors would doubtless be receiving large incomes by this time. But money was not what they had in view when they entered the medical profession. They are guaranteed a bare support and only that. Their treasures are being laid up in heaven. The Executive Committee of Foreign Missions would be glad to hear from any of our young medical students to whom the opportunity of such a life-work as that which Dr. Woods chose and which he does not now regret may appeal.

A postal card just received from Rev. R. T. Coit brings the sad intelligence that both of his children had been taken away, one dying on April 26th and the other on the following



Thomas Woods Coit, four-year-old son of Rev. and Mrs. R. T. Coit. His sudden death and that of his baby sister last month, within twenty-four hours of each other, has plunged our new station at Soonchun in deepest sorrow.

day. It is a blessed thing that distance does not really separate God's children in a time like this.

Though sundered far,  
By faith they meet,  
Around a common mercy seat,

and it is possible thus to cross the seas and stretch out the hand of sympathy and brotherly compassion. Multitudes of friends whom they have never seen, but who know them through the pages of this magazine and who have been interested in them because of their interest in the work they are doing in Korea, will not forget them at this time, we are very sure. The case is one that calls for special and peculiar sympathy, and we ask the prayers of every lover of the Mission Cause in their behalf.

A letter from Rev. Walter McS. Buchanan, written on board the German Mail Steamship *Lutsan*, near Shanghai, on April 23d, tells of his expected visit to the Holy Land, enroute to the World's Sunday School Convention at Zurich, and thence to his native home, Glasgow, Scotland, and ultimately to the United States. Mr. Buchanan was one of the delegates to this convention appointed to represent the missionary body in Japan.



Mrs. Buchanan and the three younger children were expected to arrive in Seattle about the middle of May and will go at once to Chattanooga, where the family of Mrs. Buchanan resides. The address of Mrs. Buchanan until further notice will be, care of Prof. P. C. Wilson, Chattanooga, Tenn.

A letter from Mrs. Motte Martin announces her arrival in London on May 17th and her expectation of reaching New York on May 28th. Her announcement was accompanied by a statement from a medical officer of the Belgian Government at Leopoldville, that her home coming was necessary on account of both herself and child. The statement concludes, however, by saying, "This would not be necessary if there were a medical man at Luebo, which is at present ten days from any physician."

Mrs. Martin expected to go from New York to Clifton Springs for a short stay at the sanitarium, and then to her home in Bunkie, Louisiana.

A note from Rev. R. E. McAlpine, dated May 5th, announces his safe arrival at Nagoya. He encloses an article for THE SURVEY, which will duly appear in the August number. He says that on his return he was greeted by many changes in the situation in Japan, most of which were to be rejoiced in. What the Church in Japan most needs, it seems to us, is a visitation of the great spiritual revival that has been experienced in the last few years in the churches of Korea, and in many of those in China. The Church there is well organized and has some strong men in its ministry. We are always hoping to hear that the revival wave has reached Japan, and when it does we expect to hear of great development in the Japanese Church.

Mrs. M. P. McCormick, a member of our Soochow Station in China, who has been at home for more than a year on furlough sailed for China on the *Mongolia*, sailing from San Francisco on May 3d. We have had several



Mrs. M. P. McCormick.

messages from her friends in Soochow, begging for her return, but were not sending back any of the furloughed missionaries at home until we knew the result of our debt-paying campaign at the close of the year. Our keen regret was that we were not able to send with Mrs. McCormick, Miss Helen Howard, a trained nurse under appointment for the Elizabeth Blake Hospital, for the reason that we have not yet been able to secure pledges of the amount required for her support in the field, and the securing of these pledges has been made a condition of sending out all new missionaries for the present year.

## Death of Mrs. S. M. Lane

A note from Rev. Edward E. Lane announces the death of his mother, Mrs. S. M. Lane, widow of the late Rev. Edward E. Lane, D. D., at Christiansburg, Va. Mrs. Lane entered our Mission work in Brazil by her marriage to Dr. Lane in 1871. Their home was in Campinas and they were especially occupied with the educational work paired that she was obliged to return home her own health had become so much impaired. She went back to Brazil in the fall of 1893, but Mrs. Lane returned to this country. She carried on at that place until it was broken victims of this epidemic and on his death spring of 1892. Dr. Lane was one of the up by the yellow fever epidemic in the

again the following year. Ever since her return she has been a great sufferer and has spent a large part of the time in various hospitals, seeking in vain for relief and restoration to health. Her son writes "She hailed with joy the release of the soul from a worn-out body. Just a few weeks before the end I overheard her praying that the nations in the North and South, the East and West, in all the far places of the earth might be brought to the knowledge of Christ."

To her family and to the wide circle of her friends, both in this country and in Brazil, we extend our sincere and heartfelt sympathy.

FOREIGN MISSION COMMITTEE NOTES

THE Executive Committee of Foreign Missions holds its regular monthly meeting in the mission rooms on May 6th. The following missionaries were appointed:

*Africa*—Mr. A. H. Setzer, of Hickory, N. C., Miss Virginia Ragland, of Pilot Point, Texas, and Miss Lulu Bonham, of Raleigh, N. C.

*Japan*—Mr. Richard V. Lancaster, of Ashland, Va.

*China*—Mr. Wm. McL. Baker, of Lowell, N. C., and Miss Millie S. Beard, of Peace Institute, Raleigh, N. C.

The Cuban Mission was given permission to employ Rev. Mr. Somellian, a native minister of the Presbyterian Church, in connection with the work of the mission for the present year.

The Executive Secretary was given authority to inaugurate a plan for securing the publication of missionary news in the secular press in co-operation with the Mission Boards of the Methodist and Baptist Churches, and also to take such steps as he might deem necessary for enlarging the work of our Literature Department so as more fully to meet the needs of our missionary societies and study classes.

The Secretary of Foreign Correspondence reported that there had recently been considerable disturbance within the bounds of our Mexico Mission and that our work was being much hindered on that account at present.

The Committee adjourned to meet on the second Tuesday in June.

S. H. CHESTER, *Secretary.*

FOREIGN MISSION RECEIPTS

MAY, 1913

Current Fund .....	\$16,227 63
Debt Fund .....	390 99
Literature .....	121 48
Rent .....	22 50
Specials .....	661 99
Children's Day.....	779 60
	<hr/>
	\$18,204 19

Receipts for May, 1912.....\$26,944 69

Attention is asked to statement by the Executive Secretary and Treasurer in this issue.

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., June 5, 1913.

DO YOU KNOW ?

1. Any of the reasons why China is not yet a firmly established Republic?

2. The most encouraging feature of the Ibanche station?

3. How catechumens are examined in Korea?

4. What is the reward of industry in Miss Dowd's school?

5. How can the home church help the Hangchow work?

6. Any reasons why the Christians at Lnebo were grateful?

7. Of a sad sight in Mexico?
8. What was considered a symbol of unbelief?

9. What was referred to as a "mountain-top experience"?

10. Who said, "We do not know, but oh, teach us"?

11. What appeal China has made to the world?

12. What good fortune has come to our Committee?

13. What beautiful tribute was paid our senior lady missionary in China?

## THE CHILDREN AND THE DEBT

Mrs. H. P. Eakle's class of little girls of the Broadway Presbyterian Church of Forth Worth, Texas, sent us \$7.25, money made by their own hands as a contribution toward the Debt Fund. We wish it were possible to get an accurate statement of what all the children of the Church did in that matter during our recent debt-paying campaign. It is not possible to do this, however, but we are sure they did not do less than they did when they gave \$40,000 in 1904 for the rebuilding of the *Lapsley*. The best feature about the Talent Money Plan was that it enlisted so many of the children of the

Church in work for Foreign Missions in a way that was interesting to them and that could not but create a deeper interest than they had felt in the work before. While we hardly think it probable that the Foreign Mission Committee will formally adopt this plan for promoting any enterprise during the present year, we see no reason why any of our Sunday school classes or children's missionary societies who enjoyed using it during the past year should not make it a permanent feature of their work if they cared to do so.

## SENIOR PROGRAM FOR JULY, 1913

Arranged by Miss MARGARET MCNEILLY.

Topic—THE SIGNS OF THE TIMES.

Theme—PRAISE.

Hymn—Hark Ten Thousand Harps and Voices.

Scripture Reading—Psalm 96.

Prayer.

Roll Call—Answer with a verse of praise.

Minutes.

Business.

Solo—Selected.

Reading—A Pod of Peas.

Topical—The National Convention of Chinese Young Men's Christian Association.  
Religious Condition in Japan.

Chips from Many Blocks.

Recitation—What the Heathen Do For Me.

Prayer.

Hymn—Jesus Shall Reign.

Close with the Mizpah Benediction.

### SUGGESTIONS.

If preferred the reading, "A Pod of Peas," could be used instead of the Scripture Reading for the Devotional Service.

Consult the Year Book of Prayer, pages 44 and 46, for the topics for special prayer.

Additional "chips" of interest can be gathered from various sources, and given by members of the society, not taking definite part in the program.

Make ample use of the editorial, "The Topic of the Month," in the July issue of THE SURVEY. The leader could make her own questions on the editorial, and use them to good advantage.

What are the Signs of the Times in your Society?



Dumb bridge at Hangchow, China. No one is supposed to speak while passing under this bridge. Boatmen have refused to go further when foreigners disregard this rule.



# PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at  
Texarkana, Ark.-Texas.

PUBLISHING HOUSE:  
212-214 North Sixth St.,  
Richmond, Va.

## SUNDAY SCHOOL MISSION and WHAT IT DEVELOPS INTO

REV. J. W. CARPENTER.

THE attached picture shows you the visible result of a Sunday school started in January, 1910. There had been Sunday schools in Dana, W. Va., before. They had all died in a few months time, and the people seemed to be discouraged and to take it for granted that a successful school could not be run.

The pastor of the Kanawha-Salines decided to run a Sabbath school in the afternoon at Dana, but was told that it would soon die and no good would come of it, as all others had done, and six months was put as the limit.

With not a great deal of hope but lots of courage and determination he started one. The attendance the first year ran below sixty-five. But the next year some boys and young men were interested, and they collected a crowd from the afternoon train at the near by railway station, the time of the school being put just after train time. This interest was fostered during the week and a good natured rivalry was started with the Malden school for attendance.

A member of the Kanawha-Salines Church gave a \$300 lot. The Campbell's Creek Coal Company, for whom most of the Dana people work, gave \$500, on condition that \$1,000 be raised besides.

This \$1,000 was soon pledged, and the picture accompanying this article gives some idea of the exterior of the building. Inside the color is dark oak, with pulpit furniture, pews, and wood work and carpet harmonizing.

As a result of a meeting held during the winter the demand for a church organization was made, and on May 16th a

Presbyterian church was organized with thirty-three members. On June 1st the building was dedicated, free of debt, having cost in all, including the value of the lot, \$1,844, and there was a balance of \$7 in the treasury.

The attendance at Sabbath School since we got into the new building in December has been over 115. The Thursday evening prayer meeting has been well attended, and now the new organization will have a preaching service every Sunday.

The Committee at Richmond gets the credit for this new organization and church building, for they gave the literature for the Sabbath school for the first year, when the school could not have purchased it.



Putney Memorial Presbyterian Church, Dana, W. Va., the immediate outgrowth of a mission Sunday school.



## Bring Them In

Hark! tis the Shepherd's voice I hear,  
Out in the desert dark and drear,  
Calling the lambs who've gone astray,  
Far from the Shepherd's fold away.

Who'll go and help this Shepherd kind,  
Help him the little lambs to find?  
Who'll bring the lost ones to the fold,  
Where they'll be sheltered from the cold?

Out in the desert hear their cry,  
Out on the mountains wild and high;  
Hark! tis the Master calls for thee,  
"Go, find my lambs where e'er they be".





## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

## AFRICA—CONGO MISSION. [34]

## IBANCHA. 1897.

- Rev. and Mrs. J. McC. Sieg.  
Rev. and Mrs. A. L. Edmlston (c).  
Rev. and Mrs. A. A. Rochester (c).

## LUXBO. 1891.

- \*Rev. W. M. Morrison.  
\*Rev. and Mrs. Motte Martin.  
\*Dr. and Mrs. L. J. Coppedge.  
Rev. and Mrs. L. A. DeYampert (c).  
Miss Maria Fearing (c).  
Rev. and Mrs. C. L. Crans.  
Mr. T. J. Arnold, Jr.  
Mr. and Mrs. W. B. Scott.

## MUTOTO.

- Rev. and Mrs. Geo. T. McKee.  
Rev. Robt. D. Bedinger.  
Rev. and Mrs. A. A. Rochester (c).  
Mr. W. L. Hillhouse.

## E. BRAZIL MISSION [15]

## LAVRAS. 1893.

- \*Rev. and Mrs. S. B. Gammon.  
Miss Charlotte Kamper.  
Mr. and Mrs. A. F. Shaw.  
Rev. H. S. Allyn, M. D.  
Mrs. H. S. Allyn.  
Mr. and Mrs. C. C. Knight.  
Mr. and Mrs. B. H. Hunnicutt.  
Miss R. Carolins Kilgore.

## ALTO JEQUITIBA. 1900.

- Mrs. Kate B. Cowan.

## BOM SUCCESO.

- Miss Ruth See.  
Mrs. D. G. Armstrong.

## W. BRAZIL MISSION. [10]

## ITU. 1909.

- Rev. and Mrs. Jas. P. Smith.

## BRAGANCA. 1907.

- Rev. and Mrs. Gaston Boyle.

## CAMPINAS. 1869.

- \*Rev. and Mrs. J. R. Smith.

## ITAPETININOA. 1912.

- Rev. and Mrs. R. D. Daffin.

## DESCALVADO. 1908.

- Rev. and Mrs. Alvs Hardie.

## N. BRAZIL MISSION. [11]

## OARANHUNS. 1895.

- Rev. and Mrs. G. E. Henderlite.  
Rev. and Mrs. W. M. Thompson.

## PERNAMBUCO. 1873.

- \*Miss Eliza M. Reed.  
Miss Margaret Douglas.  
Miss Edmonia R. Martin.  
Rev. and Mrs. W. C. Porter.

## CANHOTINHO.

- Dr. G. W. Butler.  
Mrs. G. W. Butler.

## MID-CHINA MISSION. [72]

## TUNGHIANG. 1904.

- \*Rev. and Mrs. J. Y. McGinnis.  
Rev. and Mrs. H. Maxey Smith.  
Miss R. Elinore Lynch.  
Miss Kittis McMullen.

## HANGCHOW. 1867.

- Rev. and Mrs. J. L. Stuart, Sr.  
Miss E. B. French.  
Miss Emma Boardman.  
Miss Mary S. Mathews.  
Rev. and Mrs. George Hudson.  
Miss Venie J. Lee, M. D.  
Rev. and Mrs. Warren H. Stusart.  
Miss Annie R. V. Wilson.  
Miss Rebecca E. Wilson.  
Rev. and Mrs. R. J. McMullen.  
Mr. and Mrs. J. M. Wilson.  
Rev. G. W. Painter, Pulaski, Va.

## SHANGHAI.

- Rev. S. I. Woodbridge.

## KASHING. 1895.

- Rev. and Mrs. W. H. Hudson.  
Dr. and Mrs. W. H. Venahis.  
\*Rev. and Mrs. J. M. Blain.  
Miss Elizabeth Talbot.  
Rev. and Mrs. Lowry Davis.  
Miss Irene Hawkins.  
Miss Mildred Watkins.  
Dr. and Mrs. A. C. Hutchason.  
Miss Elizabeth Corriher.

## KIANOVIN. 1895.

- \*Rev. and Mrs. L. I. Moffett.  
\*Rev. and Mrs. Lacy L. Little.  
\*Dr. and Mrs. Geo. C. Worth.  
Mr. and Mrs. Andrew Allison.  
Miss Rida Jourolman.  
Mrs. Anna McG. Sykes.  
Miss Ida M. Albaugh.  
Miss Carrie L. Moffett.

## NANKING.

- Rev. and Mrs. J. L. Stuart, Jr.  
Dr. and Mrs. B. T. Shields.  
Rev. and Mrs. P. F. Price.

## SOOCHOW. 1872.

- Mrs. H. C. DuBose.  
Rev. J. W. Davis.  
Dr. and Mrs. J. R. Wilkinson.  
Dr. J. P. Mooney.  
Miss B. E. Fleming.  
Miss Addie M. Sloan.  
Miss Gertrude Sloan.  
Mrs. M. P. McCormick.  
Rev. and Mrs. P. C. DuBose.  
Rev. R. A. Haden.  
\*Mrs. R. A. Haden.  
Miss Lillian C. Wells.

## CHANGCHOW. 1872.

- Rev. C. H. Smith.

## NORTH KIANGSU MISSION. [60]

## CHINKIANO. 1883.

- Rev. and Mrs. A. Sydenstricker.  
Rev. and Mrs. J. W. Paxton.  
\*Rev. and Mrs. D. W. Richardson.  
Rev. and Mrs. J. C. Crenshaw.  
Rev. and Mrs. Thos. L. Harnsherger.

## TAICHOW. 1908.

- \*Rev. and Mrs. C. N. Caldwell.

## HSUCHOU-FU. 1897.

- Rev. Mark B. Grier.  
Mrs. Mark B. Grier, M. D.  
Dr. and Mrs. A. A. McFayden.  
\*Rev. and Mrs. Thomas B. Grafton.  
Rev. and Mrs. Geo. P. Stevens.  
Rev. F. A. Brown.  
Miss Charlotte Thompson.  
Rev. and Mrs. O. V. Armstrong.

## HWAIANFU. 1904.

- Rev. and Mrs. H. M. Woods.  
Miss Josephine Woods.  
Rev. O. F. Yates.

## YENCHENO. 1909.

- Rev. and Mrs. H. W. White.  
Rev. and Mrs. C. F. Hancock.  
Miss Esther H. Morton.  
Dr. and Mrs. Wm. Malcolm.

## SUTSIEN. 1893.

- Dr. and Mrs. J. W. Bradley.  
Rev. B. C. Patterson.  
Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. F. Junkin.  
Mr. H. W. McCutchan.  
Miss Mada McCutchan.  
Miss M. M. Johnston.  
Miss B. McRob .t.

## TSING-KIANO-FU. 1887.

- Rev. and Mrs. J. R. Graham, Jr.  
Dr. and Mrs. James B. Woods.  
Rev. and Mrs. A. A. Talbot.  
Miss Jessie D. Hall.  
Miss Ellen Baskerville.  
Miss Sallie M. Lacy.  
Mrs Nellie Sprunt.  
Rev. Lyla M. Moffett.

## HAICHOW. 1908.

- Rev. and Mrs. J. W. Vinson.  
L. S. Morgan, M. D.  
Rev. and Mrs. A. D. Rice.

## CUBA MISSION. [10]

## CARDENAS. 1899.

- Mrs. J. G. Hall.  
Rev. and Mrs. R. L. Wharton.  
Miss M. E. Craig.  
\*Mr. and Mrs. E. R. Sims.

## CAIBARIEN. 1891.

- Miss Edith McC. Houston.  
Miss Mary Alexander.

## PLACENTAS. 1909.

- Rev. and Mrs. H. F. Beatty.

## JAPAN MISSION. [31]

## KOBE. 1890.

- Rev. and Mrs. S. P. Fulton.  
Rev. and Mrs. H. W. Myers.  
\*Rev. and Mrs. W. McS. Buchanan.

## KOCHI. 1885.

- Rev. and Mrs. W. B. McIlwain.  
Rev. and Mrs. H. H. Munroe.  
Miss Estelle Lumpkin.  
Miss Annie H. Dowd.  
Miss Sala Evans.

## NAOOTA. 1867.

- Rev. and Mrs. W. C. Buchanan.  
Miss Charlotte Thompson.  
Miss Leila G. Kirtland.  
Rev. and Mrs. R. E. McAlpine.

## SUSAKI. 1898.

- \*Rev. and Mrs. J. W. Moore.

## TAKAMATSU. 1898.

- \*Rev. and Mrs. S. M. Erickson.  
Rev. and Mrs. A. P. Hansell.  
Miss M. J. Atkinson.

## TOKUSHIMA. 1889.

- Rev. and Mrs. C. A. Logaa.  
Miss Lillian W. Curd.  
Rev. and Mrs. H. C. Ostrom.



## MISSIONARIES—Continued

TOTOMASHI. 1902.  
Rev. and Mrs. C. K. Cumming.

OKAZAKI. 1912.  
Miss Florence Patton.  
Miss Annie V. Patton.

## KOREAN MISSION. [72]

CHUNJU. 1896.  
Rev. and Mrs. L. B. Tate.  
Miss Mattie S. Tate.  
Dr. and Mrs. T. H. Daniel.  
Rev. and Mrs. L. O. McCutchen.  
Miss Sadie Buckland.  
Rev. and Mrs. W. M. Clark.  
Rev. and Mrs. W. D. Reynolds.  
Miss Susanne A. Colton.  
Rev. S. D. Winn.  
Miss Emily Winn.  
Miss E. E. Keatler.  
Miss Lillian Anstin.  
Mr. and Mrs. F. M. Eversole.  
Dr. and Mrs. H. L. Timmons.

KUNSAN. 1896.  
Rev. and Mrs. Wm. F. Bull.  
Miss Julia Dysart.  
Miss Anna M. Bedinger.  
Mr. and Mrs. W. A. Venshie.  
Dr. and Mrs. J. B. Patterson.  
Rev. and Mrs. J. K. Parker.  
Rev. John McEachern.  
Mr. Wm. A. Linton.

KWANGJU. 1898.  
Rev. and Mrs. Eugene Bell.  
Rev. S. K. Dodson.  
Miss Mary L. Dodson.  
Mrs. C. C. Owen.  
Rev. and Mrs. L. T. Newland.  
Miss Ella Graham.  
Dr. and Mrs. R. M. Wilson.  
Miss Anna McQueen.  
Rev. and Mrs. J. V. N. Talmage.  
Rev. and Mrs. Robert Knox.  
Mr. and Mrs. M. L. Swinehart.  
Mr. William P. Parker.  
Miss Elise J. Sheppling.

MOKPO. 1899.  
Rev. and Mrs. H. D. McCaillie.  
Miss Julia Martin.  
\*Rev. and Mrs. W. B. Harrison.  
Rev. and Mrs. J. S. Nisbet.  
Miss Ada McMurphy.  
Miss Lilla O. Latta op.  
Rev. and Mrs. P. B. Hill.

SOONCHUN. 1913.  
Rev. and Mrs. J. F. Preston.  
Rev. and Mrs. R. T. Colt.  
Miss Meta L. Biggar.  
Miss Lavalette Dupuy.  
Miss Anna L. Greer.  
Rev. and Mrs. C. H. Pratt.  
Dr. and Mrs. R. S. Leadingham.

## MEXICO MISSION. [12]

LINARCS. 1887.  
\*Rev. and Mrs. H. L. Ross.

MATAMOROS. 1874.  
Miss Alice J. McClelland.

SAN BENITO, TEXAS.  
Miss Anne E. Dysart.

BROWNSVILLE, TEXAS.  
Rev. and Mrs. W. A. Ross.

MONTEMORELOS. 1884.  
Mr. and Mrs. R. C. Morrow.

C. VICTORIA. 1810.  
\*Miss E. V. Lee.

TULA. 1912  
Rev. and Mrs. J. O. Shelby.

## UNASSIGNED LIST [19]

AFRICA.  
Rev. and Mrs. A. C. McKinnon.  
Rev. T. C. Vinson.  
Rev. and Mrs. H. M. Washburn.  
Rev. Plumer Smith.  
\*Rev. and Mrs. J. C. McQueen.

Rev. S. H. Wilds.  
Rev. and Mrs. J. W. Allen.  
Rev. and Mrs. N. G. Stevens.

## RETIRED LIST. [17]

AFRICA.  
Dr. J. G. Pritchard.

BRAZIL.  
Mrs. F. V. Rodrigues.  
Mrs. K. P. Baird.

CHINA.  
Miss M. D. Roe.  
Dr. R. M. Stephenson.  
Mr. and Mrs. H. B. Van Valkenburgh.

CUBA.  
Rev. and Mrs. F. H. Wardlaw.  
Miss Janet H. Houston.  
Rev. and Mrs. J. T. Hall.

JAPAN.  
Miss C. E. Stirling.  
Mrs. L. R. Price.

KOREA.  
Mrs. W. M. Junkin.  
Rev. and Mrs. A. M. Earle.  
Dr. W. H. Forsythe.  
Miss Jean Forsythe.

Missions, 10.  
Occupied Stations, 53.  
Missionaries, 367.

\*On furlough, or in United States.  
Dates opposite names of stations indicate year stations were opened.  
For postoffice address, etc., see below.

## STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ihanche, Luebo and Mutoto—"Luebo, Congo Beige, Africa, via Antwerp," care A. P. C. Mission.

B. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado ds Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—MID-CHINA MISSION.—For Tungkiang—"Care Southern Presbyterian Mission, Tungkiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission, NORTH KIANGSU MISSION. For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China. For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaianfufu—"Care Southern Presbyterian Mission, Hwaianfufu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Hainchow—"Care Southern Presbyterian Mission, Hainchow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Calharia—"Calharia, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

**KOREA.**—For Chunju—"Chunju, Korea, Asia." For Knnsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Suonchun—"Suonchun, Korea, Asia."

**MEXICO MISSION.**—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamsulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamsulipas, Mexico."

Postage on letters from the United States of America to all Foreign Stations (except those in Mexico and Cuba) is five cents U. S. stamps for the first ounce, and three cents for each additional ounce or fraction thereof; on printed matter, when properly put up, one cent for each two ounces or fraction thereof. To Mexico and Cuba the postage on letters is two cents for each ounce or fraction thereof; on "printed matter," one cent for each two ounces or fraction thereof.

Freight sent to members of the North Kiangsu Mission must be sent care of Foochong & Co., Chinkiang, North Kiangsu, China. Parcels sent by mail other than actual samples, and books must be addressed the same way, and not sent to interior stations. Such parcels must be accompanied by a statement of contents. The Postoffice will furnish these custom declarations on application.

## Form of Legacy to "Executive Committee of Foreign Missions of the Presbyterian Church in the United States," Incorporated.

"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Incorporated under the laws of the State of Tennessee) (here name the amount of the bequest) to be used for the Foreign Mission work of said Church, which is popularly known as the Southern Presbyterian Church."

Legacies of this kind in Mississippi are barred by the Constitution of the State. Gifts before death are safer than legacies.

### MARTIN COLLEGE

Established 1870. An Endowed School for Girls and Young Women. "The Best of Everything" is our motto. Rates reasonable. Write for catalog.

W. T. WYNN, President  
TENNESSEE, Pulaski Box 8

## Chamberlain Hunt Academy

Port Gibson, Miss.

The leading Training School for Boys in the Southern Church. Among high hills; no malaria; Bible a text-book; toughs not taken. \$200 pays all expenses. A parent cannot buy a better educational opportunity than is offered here. For illustrated catalog, address

M. E. MELVIN, D. D., Pres.

### COLUMBIA THEOLOGICAL SEMINARY

Full faculty of seven, all skilled specialists. Commodious buildings, beautiful campus in heart of modern city, unequalled library. Scholarships for prepared students; church work for those desiring it. No charge for tuition or room rent. Scholastic disciplines and also practical courses in English, Bible, Evangelism, Personal Work, Missions, Pedagogy, Sunday School Work, and Elocution.

Write to

THORNTON WHALING, Pres.,  
Columbia, S. C.

## THE DEACONESS HOUSE AND TRAINING SCHOOL

For Christian Workers of the Presbyterian and Reformed Churches opens Sept. 22, in the thoroughly equipped, spacious new building. Two years' course trains women for different phases of church work—City, Home and Foreign Mission Fields, Deaconesses. For particulars and application blanks apply to

DEACONESS STONE, 1122 Spruce St., Philadelphia, Pa.  
Several scholarships available

## Hotel Cumberland NEW YORK

Broadway at 54th Street

Near 50th St. Subway Sta. and 53d St. Elevated

Only New York Hotel window-screens throughout

"Broadway" Cars from  
Grand Central Depot.  
7th Avenue Cars from  
Pennsylvania Station.

### NEW AND FIRE- PROOF

Best Hotel Accommodations  
in New York City  
at Reasonable Rates.

\$2.50 with bath  
and up

European Plan

All Hardwood Floors  
and Oriental Rugs

CENTRALLY  
LOCATED

Excellent Restaurant  
Prices moderate

Send for Booklet



HARRY P. STIMSON, Formerly with Hotel Imperial  
HEADQUARTERS FOR SOUTHERNERS

## Sayre College for Women, LEXINGTON, KENTUCKY

Sixtieth Session Opens September 11th. A school with the prestige of age combined with modern equipment. The best in Kentucky for girls and young women. Standard Junior College Course. Also preparatory and college courses. Courses lead to degrees. An accredited school for Wellesley.

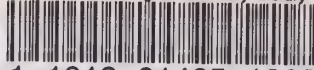
A faculty of specialists. Music, Art, Elocution, Physical Culture and Domestic Science. For illustrated announcement, address Box 7.

REV. J. M. SPENCER, Pres.





Princeton Theological Seminary Library



1 1012 01465 1808

**FOR USE IN LIBRARY ONLY**  
**PERIODICALS**



